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THE
Jewish Expositor,

AND

FRIEND OF ISRAEL.

AUGUST, 1821.

NOTHING BUT THE TRUTH :

BEING

A Short Essay,

BY RABBI JUDAH MONIS,

Wherein the Author proves the Doctrine of the ever blessed and adorable Trinity, both out of the Old Testament, and with the authority of the Cabhalistical Rabbies, ancient and modern ; and that said Doctrine, is not a novelty, as his countrymen do think, but as ancient as the Bible itself.

I believed, therefore have I spoken, I was greatly afflicted.—
Psalm cxvi. 10.

FAITH, or belief, is the foundation which the whole structure of Christianity depends upon.—The souls of true believers are so raised, so carried, so elevated, and finally so transported to the upper mansions, with the sweet contemplation of the high and profound mysteries contained in the New Testament, that none but such as have the happiness of enjoying them, can tell or say any thing about them. The fruits

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that are obtained by the meditation and contemplation thereof are so ravishing, that none can declare them in full ; even those who do enjoy them, find them so much above their capacities to express, so much beyond their understanding to declare, and so sublime to be communicated and rehearsed, (if ever they might come to be heard) that it would not be comprehended and understood. It is the first fruit of the Spirit, saith the apostle Paul to the Galatians, Gal. v. 22. and therefore, how can any, that are destitute or deprived of such Spirit, ever come to understand any thing of it? Carnal men laugh at the truth and orthodox points of Christianity, for lacking of faith to believe them. The doctrine of Christ crucified, was to the Jews a stumbling-block, and to the Greeks foolishness, because for want of faith they could not be persuaded of the truth thereof, but it was counted in their foolish conceits and carnal minds, nothing but foolishness, 1 Cor. i. 23.

Now, under this word Belief,

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are included all points of the Christian religion in general, and all, I am prone to think, king David aimed at, when he expressed these words, "I believed," because he being a type of Christ, and knowing the Messiah should come out of his loins, after pondering and meditating upon the truths and profound mysteries that were to be revealed to the church in the fulness of time, he cried out, "I believed;" implying in these words, that although he knew he should not see that day, nevertheless, he was fully satisfied all those mysteries, which in process of time, God would reveal to his elect, were true; and the reason of the expression, "I was greatly afflicted," may have a reference to the condition he foresaw the Jewish nation would be in for their unbelief.

Among the great, deep, and fathomless points of divinity, which God of his infinite mercies, was pleased to reveal, i. e. to open more clearly than he did before to his Catholic church, is the great mystery of the sacred and blessed Trinity. This point I do now design to prove, not to be a new doctrine since Christ, as the modern Jews through a mistake suppose, but from the very beginning, with clear demonstrations out of the Old Testament, and their own authentic authors, i. e. those that have the true understanding of the law and of the Prophets, (as they say) called by them, *Baгнаула Koh-math hauameth*, the masters of the true science, i. e. their Cabalistical authors, ancient and modern, and answer the objections that the discourse will bring forth.

And before I begin, I implore God's assistance, saying with the Psalmist, Psalm li. 15. "O Lord,

open thou my lips, and my mouth shall show forth thy praise."

This point is of such weight, and of such great importance, that except a man believes it, he can never be saved; because to believe in God the Son, as our Redeemer, as in Gal. iii. 13. and Rev. v. 9. and in God the Holy Ghost, as our Sanctifier, as in Rom. xv. 16. and 1 Cor. vi. 11. (titles and dignities belonging properly to God, because none but God only, can redeem and sanctify our souls, as in Ps. cxxx. 7. and Lev. xx. 8.) and at the same time to deny the co-equality and coevalness of the three persons from all eternity, seems to be so contrary to that idea which the whole world of mankind have of a God, that nothing can be more absurd in itself than this is; and I am sure such as do believe this doctrine (as the Arians did of old, and sundry other sects since) do believe in more gods than one, contrary to what the Scriptures teach, and they themselves pretend to affirm. And if we consider the thing aright, we shall find this blasphemous doctrine of denying the coequality of the three persons hath been a great stumbling-block to the Jewish nation's conversion, as well as the worshipping of images by the Papists, there being no other difference between these two opinions only this, viz. One worships idols in actu, namely, the Papists, and the other in potentia, i. e. the Arians, &c. and of the two, I think, (if I may pass my judgment) the last is the worst, for two reasons,

First, Because the poison of their idolatrous worship is mantled under the cloak of some Scriptures, which they make to be like a nose of wax, to twist

and twitch which way they will, to serve their turn; whereas the Papists, whatever they pretend to say for to uphold their opinion, or, whatever they pretend to allege in defence of their image-worship, yet the words of the second Commandment stand as witnesses and as monuments, against their devilish doctrine and distinction of Latria, Dulia, and Hyperdulia, and the like.

Secondly, Because, since the Popish worship is so plainly and openly performed, every body who hath any light (in the least) in the sacred oracles, doth plainly discover the falsity and erroneousness thereof, and are aware of it; But the Arians, &c. do carry on their work so cunningly, and their disputes so sophistically, and their worship is so much like the true and orthodox one, (ape like) that it is very difficult to perceive wherein the gangrene lies, without it be by a good understanding man indeed, and therefore it is the more dangerous to be snared and caught by them, particularly to the weak and unlearned; wherefore, as I am fully persuaded, it is true and infallible what Origen against Celsus says in his eighth book, That the Devil dwells in the temples of idolaters, so I am fully satisfied he inhabits in the hearts of those that deny the co-equality of the three persons of the ever blessed and adored Trinity from all eternity, because nothing can be more plainly demonstrated, either from the Old or New Testament, than that all three, i. e. the Father, the Son, and the Holy Ghost, are coequal, coeval, and co-eternal.

But since my design at present, is not to meddle with the Arians, I shall leave them, and turn my face towards the Jews, who are

my brethren according to the flesh, and for whom my heart is ready to burst, when I seriously think on them, to see them still in their spiritual darkness; and my eyes do run, when I consider the forlorn state and condition that they are in; namely, in denying the doctrine of the most blessed and sacred Trinity, so often repeated by the Prophets of the Old Testament, and the chief Rabbins among them.

But before I begin to quote the authorities for to prove my assertion, I think it is very proper to give them to understand what we mean when we say, We believe that God is *one* in nature and essence, and *three* in persons, the Father, the Son, and the Holy Ghost, and afterwards make it appear, that their Rabbies, even the chief among them of old, and of late, understood and believed the same in substance as we do; and the true Christians and they, differ only in terms.

In quoting their sayings, I do purposely design not to criticise upon the words, lest they may say, that I draw and make them say what I have a mind to, but only quote and translate them faithfully, and let them judge afterwards.

Attend, and let us not be mistaken for the Lord's sake, because in this, q. d. in understanding this point as it should be, depends the salvation or the perdition of our immortal souls.

We do not worship, neither do we believe in three Gods, as the Jewish nation, through a mistake, do falsely think. But,

We believe and worship one eternal, most perfect, and omnipotent, and omniscient, only wise God, one and the same in power, essence, and eternity, but three

in persons, the Father, the Son, and the Holy Ghost. There is the same nature, essence, and deity of them all, though they be distinguished in persons.—Somewhat is communicable to them all, as the Godhead, divine power and nature. Somewhat incommunicable, as the several properties of the persons, viz. the Father to beget, the Son to be begotten, and the Holy Ghost to proceed from them both. There is no essential difference in the Trinity, for there is one essence and divine nature common to them all. The Son, in the blessed Trinity, is begotten of his Father's essence, and hath the whole essence of his Father, not by propagation, partition, or profusion, but only by communication. The Son is not the Son of himself, because he is the Son of the Father, but he is very God of himself. The essence of the Son is of himself, not of the Father, because it is one and the self same essence which the Father hath. He is, indeed, God of God, and Light of light, by this distinction, not as he is God, is he of God, but as he is the Son; for the person of the Son to be begotten of the essence of the Father we grant, but for the essence of the Son to be begotten we deny. And so we conclude that Christ, as he is the Son, he is of God the Father, but as he is God, he is of himself; because if Christ's essence was not of himself, he would not be God. The Holy Ghost is of the Father and of the Son, neither made nor created, but proceeding from both, of one substance, majesty, and glory with the Father and the Son, very eternal God.

This is our belief concerning the three persons or degrees, and

forms of the deity, as Tertullian doth term them. And this doctrine we are ready at any time to prove, and to die for it, if occasion should present.

Now, to go through the great and manifold train of Scripture proofs, for to demonstrate my assertion, and answer all the objections thereof, this would grow to a great bulk, contrary to my design at present, and likewise it would prove a task somewhat unnecessary for me to undertake, being it has been done already before now, by such as are more able than I am, and in likelihood, than I am like to be. Therefore, I shall withdraw, and only take the pattern of a gardener, who, when he goes into a garden to make a posy for to present it to any of his friends; here he picks one flower, and there he gathers another, and by degrees he forms it so conveniently, that it may be carried about, and give that pleasure and delight to the sight, and fragrancy to the smell, as the qualities and quantities of flowers that are in it will afford to him that bears it; but those which are not satisfied with it alone, they may go to the garden themselves, and there they may choose and pick which they please; so at present I design to compose a small posy, i. e. a small discourse, of such flowers, i. e. of such Scriptures and proofs out of the Jewish authors, upon the doctrine of the blessed Trinity, so as it may be carried about by any body, and they may take delight and pleasure in reading of it, and admire God's providence in beholding such sayings, even out of the mouths of our enemies, and let them judge, Deuteronomy xxxii. 31. and those that are not satisfied, they may go to the gar-

den themselves, i. e. to the Holy Scriptures, where they will find flowers enough of all sorts, either for bigness, colour, or scent, &c. i. e. Scriptures enough to satisfy them in full. And for the sake of those who are not acquainted in said garden, so far as to find said flowers, I will nominate the chief of them, and where they are to be found, that so they may have a recourse to the places when they see cause, which are as follow, viz. Gen. i. 1. i. 26. xviii. 2, 3. xx. 13. xxxv. 7.* Exod. iii. 14. xx. 5. xxxiv. 6. 23. Deut. iv. 7. v. 7. vi. 4.* Josh. xxii. 22.* I Sam. iv. 8.* 2 Sam. vii. 23. xxii. 32. Jer. xxiii. 36. lxvi. 9. Proverbs xxx. 4. Psalm ii. 7. xviii. 32. lviii. 12. l. i.* lxxvii. 7, 8. xcvi. 1, 2, 7, 8. Isaiah vi. 3.* xlvi. 16.* and Malachi i. 6.†

Of all the said quotations I must freely confess, that although for the most part they are very strong proofs, to convince any that have a true grace in understanding the true meaning of the Scriptures, and are not prejudiced against all sorts of opinions (as the Jewish nation, &c. are) nevertheless some are not so conclusive, and therefore when they see that, they conclude without farther examination, that all are alike, and do form such strange and false ideas, as to believe that all nations but themselves are what they should not be, alleging for the standard of their true religion that text of Dent. vi. 4. "Hear, O Israel; the Lord our God is one Lord."

This is that great tower, that strong bulwark, that impregnable fortification, which the modern Jews, learned and unlearned, have

and hold, against all those who do oppose the unity of the Godhead, teaching either in words or in thoughts, these words (or this text) in a more special manner to all their children from their infancy, with a design they should be ingrafted into them as a second nature, and they are obliged to repeat it three times a day at least, viz. twice in public in their synagogues, and once before they go to sleep, and according to Rabbi Judah Hauhaused's opinion, they are obliged to tell this text in the morning once more (besides the three times aforesaid) before they perform their morning duties, as it is recorded in his book, called *Mautta Moshe*, sect. 27.

Likewise they teach (as a tradition) that Paradise with all the excellencies of it, was not created, but for those that believe the unity of the Godhead, and do acknowledge it in their hearts as well as with their mouths, when they read the aforesaid verse; and *Guhenam*, or hell, was not created with all the miseries of it, but for those that serve idolatry, i. e. for those that do not unite or believe in the unity of the Godhead in their hearts and minds. (And lest they may charge me with saying a thing they never said, I desire them to read what Rabbi Moses Kauror says in the book aforesaid, § 91, in the name of that great and famous Rabbi, called Rabbanoo Bahauya, which signifieth, Our universal master of the law, in his book upon the text aforesaid, in the section called, *Vauethh-aunann*) and therefore they believe they shall all be damned, (which God forbid) in case they give consent to any doctrine whatsoever beside their own. Alas,

* Those marked thus, * are very remarkable ones.

alas ! I am heartily sorry for them all, and since this text is the chief tower which they lay so much stress upon, in case I should batter it, and make appear with their own principles, that the doctrine of the blessed Trinity is very clearly and plainly demonstrated in it, I hope they will be convinced, lay down their arms, and acknowledge it in the same way as we do, being the same as their Rabbies or masters did actually teach and believe before now. By the way,

Let them know that neither they nor all their Rabbies, ever believed the unity of the Godhead, as the true Christians did, do, and for evermore shall, i. e. with that clearness that the everlasting gospel hath revealed, as it may be seen, (as I said before) in as plain words as possible, on purpose to make them know, i. e. to open the eyes of their understanding if possible.

To prove my assertion, I would have them be pleased to read with attention the following quotations, and afterwards compare them impartially (if they can) with what we believe ; and then in case they do not find the doctrine to be the same, only differing in words, I give them leave to judge as hard of us as ever they did in their lives : but in case they find it to be the same, the very same doctrine which they themselves did believe, and left their thoughts in writing (providentially, as I take it, to show the veracity of our doctrine) I intreat them to be persuaded of the truth, and look to the Lord, whom their forefathers have pierced.

In that famous book, more ancient than the Talmud itself, composed by one of the sages of the Mishnau, by name Rabbi

Simeon Ben Johauy, called *Zohar*, i. e. a Light, (for the great light and truths therein contained, a book of as great value and authority among them all (even those that know nothing about it,) as the very five books of Moses,) page 43, upon the words of Exod. xiii. 16. "And it shall be for a token upon thine hand," says thus, "The holy and blessed one, (i. e. God) created the world when he covered himself with the covering of light, (or splendour) and this is that which unites the unity, and therefore the words, Hear, O Israel, Deut. vi. 4. are next to the words, And it shall come to pass, Deut. xi. 13. The unity of every day is the same in the text. The Lord, the first, (or ancient) and our God, the Lord, these are all one, and therefore is read One. These are three names, How are they one ? Although we read One, this One (or unity) by the vision of the Holy Ghost is known, and is as plain as the eye sight, that these three are one : and this is the mystery like the thunder ; the voice which is heard is one, and yet are included in it three colours, (or things) viz. fire, wind, and water ; and all are one in the secret of the thunder, and none but one. So here also, The Lord, our God, the Lord, are one ; three colours (or things) they make all one ; and this is that union which every day is manifested by the secret of the Holy Ghost."

If this quotation is not sufficient, behold what is recorded in the same book, p. 203. treating upon the exposition of said verse, Deut. vi. 4. in it will be found the following words, (take notice of this excellent exposition,) "The Lord, our God,

the Lord:" this is his very secret, from the top of the rock is it, (i. e. from the very beginning) and it is united at the head, stem, and root. The Lord; this is the head above, a Spirit ascended. Our God: This is the stem, which is called the stem of Jesse. The Lord: This is the root which is beneath; and upon this secret the unity is united as it should be, &c.

Moreover, to discover more fully the deity of the Holy Ghost in particular, as proceeding from the Father and Son, take notice of the following exposition, recorded in said book, p. 237.—The Lord: This is the mark of the letter *yod*, the high head of the holy name. Our God: This is the secret, which is marked by the letter *ha*, the second of the holy name. The Lord: This is the proceeding which proceedeth from beneath, in the secret; which is marked by the letter *vau*; these two letters are drawn to be in this place, and they are all one, (one unity) all these three are one unity; since that each one is made in one unity of themselves."

In that famous and most ancient of all the books the Jewish nation pretend to have, called Sapher Hauyatzeerau, (a book which some of them would have to be as ancient as our father Abraham, and of his composing also, as they say) it is plain, by what is said concerning the Godhead, that God is three and one, as we Christians believe, though not with the same expressions as we use, the Father, the Son, and the Holy Ghost; but he calls him Numerations, and Lights, (from whom I am prone to think Tertullian took his expressions.) The words as

follow; (N. B. I quote not the page, because I forgot it; but the sentences are to be found in it, as may be made to appear at any time when the book shall be produced) "They are three lights, an ancient light, a pure light, and a most pure light, nevertheless, all these are only one God."

In another place he says thus, "And know ye, the three high Numerations are all united together, and never are divided."

This doctrine is most certainly received by all cabbalistical authors, without contradiction or dispute; so as that Rabbi Joseph Gigitillia, a famous Rabbi in this science, treating upon the explication of the ten Numerations, or *Gnausaurau Sapheroth*, I remember he hath this expression, "The three highest no eye ever saw, and there is not there either separation or division, (God forbid to say so) and he that cuts or divides, his blood on his head, and it had been better for him that he had never been created."

The *Kauvaunau* intention, which their best cabbalistical authors do oblige them to have, when they read said verse, is to unite the Godhead in these three Numerations or Lights aforesaid, as those who are acquainted with their writings can testify.

[To be concluded in our next.]

ON THE PROBABLE MEANS OF THE GENERAL CONVERSION OF THE JEWS.

AMONG those persons who feel any interest in the conversion of Israel, there exists a difference of opinion concerning the means by which that

blessed event is to be accomplished. One class contends for miraculous interposition *exclusively*; and another class argues as strenuously for the ordinary means without any reference to the exertion of a *supernatural and extraordinary* agency. Both these opinions have an influence upon the practice. The person who imagines that the conversion of the Jews is to be effected by miracle *only*, will, as a natural consequence, be totally indifferent, if not hostile, to the views and exertions of the London Society: and the advocates of that Society, have, perhaps, found one of the highest barriers to their progress raised upon the ground of this plausible sentiment.

It is, indeed, no uncommon thing to meet with truly pious characters, who feel no interest, and take no part in the welfare of that institution, which, like the good Samaritan, is employed in the merciful work of pouring the oil and wine of Gospel truth into the wounds of perishing Jews. What is the cause of such indifference? The work is God's, not our's, forms the reply to this enquiry.

But the contrary opinion is not without objectionable consequences. He, who excludes miracle from the work of general conversion, will be in danger of laying too much stress upon the ordinary means of grace; and when these do not evidently produce the anticipated effect, dejection, de-

spondency, and cessation from labour, may, in some cases, ensue. It is important, therefore, to inquire into the probable means of the *general* conversion of the Jews.

That the Jews, as a *nation*, will be brought into the fold of Christ, is a truth most clearly revealed in the word of God. St. Paul, in Romans xi. 26. asserts it, "All Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." It is no fancy of human invention, but the sure testimony of God. So surely as the Jews are, at this time, nationally alienated from Christ, will they, at some future period, appointed in the councils of eternal wisdom, be nationally reconciled to God, through his dear Son, and then every Jewish tongue shall confess the Lord Jesus, and unite with the apostle in the animated language of faith, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

There can be no question concerning the event itself, the only doubt is, respecting the means by which it will be brought to pass. It appears to me, that there will be a union of the *ordinary* and *extraordinary* operations of the Spirit to effect this great work. The preaching of the Gospel will be accompanied by miracles, and when it is thus accompanied, *all* Israel shall be

saved. I am aware that nothing *external* can change the heart. That is obdurate, and will so remain notwithstanding the most astonishing display that can be made of Almighty power in miraculous interposition. Grace, and *nothing* short of *grace*, can renew and convert the soul of Jew or Gentile. But the means whereby this grace is communicated may be different at different times; and it is not unreasonable nor unscriptural to suppose that the common means, which we now enjoy, will receive the addition of miracles preparatory to the introduction of the latter-day glory. We know that God, in his dispensations of mercy to man, deals with him as an accountable creature, and employs those arguments, persuasions, and excitements, which are best suited to his constitution as a rational agent.

What then is the present condition of the Jews? Is it not one of *extraordinary* obduracy? Are not THEIR prejudices against the Gospel *peculiarly* bitter and obstinate? The national character of Israel may afford a presumptive argument to warrant an expectation of extraordinary interposition. Such interposition would be suitable to the present views and awful prejudices of the Jews; and it may not be too much to assert, that these views and prejudices require something beyond the ordinary means for their correction and removal.

But the argument from analogy is such as to afford a stronger presumption in favour of the opinion, that miracle will be appended to the present means of grace, before *all* Israel shall be gathered to Christ. Every thing connected with this peculiar people is extraordinary. The call of Abraham, the birth of Isaac, the life of Jacob, exhibit a variety of circumstances very much out of the usual course of events, if not absolutely and properly miraculous. The preservation and increase of the nation in Egypt, notwithstanding the multifarious schemes of Pharaoh to the contrary, are facts of a similar character. The events preparatory to, and accompanying the exodus of Israel are confessedly true and proper miracles. No one, who believes the Scriptures to be true, can for a moment question the application of this characteristic to the plagues of Egypt and to the passage through the Red Sea. And if we follow the Israelites into the wilderness, we shall behold miracles marking their every step, and diffusing themselves over the common actions and experiences of life. Their food, their drink, their clothing were supernaturally supplied during the forty years sojourn in the desert. The promulgation of the law from Sinai, and many of the institutions of that law partook of the same character, as might easily be shown if the limits of such a publication as the Expositor permitted. A

passing view of these things is all that can be now offered, and it must suffice to remark, that the passage through Jordan,—the subjugation of Canaan, and particularly the capture of Jericho,—the deliverances experienced under the administration of Judges,—many circumstances in the life of Samuel, David, Elijah, and Elisha, the Babylonish captivity, and the restoration of the Jews at the end of seventy years, the subsequent preservation of the national freedom and institutions, especially under the Maccabees, the remarkable facts relative to the pool of Bethesda, with the continuance of the gift of prophecy in the high priest, even at the time of our Lord,—together form a chain of supernatural and miraculous interposition, extending through many generations, and serving to bind the Jews to the ordinances and worship of the one living and true God, while the whole world besides was given up to idolatry.

There is also one miracle, which we ourselves can behold in connection with the children of Israel, I mean their existence as a distinct people in every nation of the earth; and though this fact may not serve to the confirmation and support of the Mosaic law, but is to be regarded as a proof of the divine mission of Jesus, and of the authenticity of the Gospel; still, with respect to the *Jews themselves*, it is in unison with the whole of the

divine dispensations towards them, and exemplifies the truth, that God has determined to employ extraordinary and miraculous, as well as ordinary and natural means for *their* correction, instruction, and conversion. And if it be objected, that all these wondrous events occurred not so much for a *religious* as a political object, I would urge in reply the close connection which subsisted between the moral and ceremonial and the outward and political institutions of the Jews; a connection *so intimate*, as almost, if not entirely, to amalgamate the latter with the former, so that every event which had an influence upon the national prosperity with respect to temporal affairs, had, at the same time, a corresponding influence upon the national prosperity with relation to religious institutions. Indeed, the peace and happiness of the nation depended entirely upon the stability and universality of the ceremonial and moral observances. Miracles, therefore, are to be regarded in connection with the *religious* state of the Jews, and not merely with their outward preservation as a distinct people.

Now then an important question arises; is not the conversion of Israel to the faith of Christ, both in its own native importance, so far as the *Jews themselves* are concerned, and also in its relative influence upon the *world at large*, (believing, as we do, that *their recovery* will be to

the Gentiles as life from the dead) I ask, is not the conversion of the Jews to Christ, viewed in this twofold aspect, an event far more, yea, *infinitely* more important than *any* or *all* the events, which have ever occurred to this wonderful and peculiar people? Who can affirm the contrary? What is the inference which naturally flows from the admission? It is this; that if miracles were employed for the purpose of effecting the lesser, it is reasonable to believe that they will be employed for the purpose of effecting the greater object, and consequently that God will accompany the ordinary preaching of Christ with the extraordinary powers of the Holy Ghost, in order to the *general* conversion of the lost sheep of the house of Israel.

These observations are strengthened by Scripture declarations, which relate to the future glory of the Jews, when they shall look with faith upon him whom their fathers despised and rejected. Thus in Isa. xi. ver. 11. to the end, we have a prediction of miraculous interposition for the national conversion of Israel. In verse 11. it is said, "The Lord shall set his hand again the second time to recover the remnant of his people." He had recovered them the first time from the captivity in Babylon, but here it is intimated, that their second recovery will be effected by the exertion of a power, similar to that by which they were brought out of Egypt;

for in verse 16, it is expressly affirmed, that "it shall be *like* as it was to Israel in the day that he came up out of the land of Egypt." Now the connection of this miraculous agency with the language of true godliness in the 1st verse of the next chapter is remarkable. "In *that day*," that day when these wonders shall take place, "in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine *anger is turned away*, and thou comfortedst me." And the one expression in this verse is peculiarly worthy of notice, "thine *anger is turned away*," not destroyed, not annihilated, but diverted from me to another, even removed from the head of the sinner to the sinner's surety and substitute, who is denominated in the second verse; "The Lord Jehovah," concerning whom the converted Jewish church exultingly exclaims, "He also is become *my* salvation."

In Zech. x. from verse 6. to the end, the Lord's purposes concerning his ancient people, are made manifest. The 11th verse contains a clear allusion to the miracle at the Red Sea, and an implied prediction that something of the kind will be repeated in the latter day. The 12th verse expresses the connection of the miracle with the conversion of the people; "And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord." In *his name*, i. e.

in the name of Christ, upon whom they shall believe, and to whom they shall then look as *their strength, their refuge, their All in All.*

Ezekiel, in the xxxvi. chap. evidently unites the renewal of the heart with the restoration of Israel to their own land, and speaks of these wonderful events as contemporary.

From all these considerations, I think we are warranted to expect miraculous interposition in union with the ordinary means of grace to effect the *national* conversion of Israel.—And this expectation does not supersede the necessity of those exertions which are now employed, but it may serve rather to encourage and invigorate them. For while we circulate the inspired Oracles of the Old and New Testaments among the Jews,—while we call the attention of the descendants of Abraham to the evidences of Jesus's divine mission,—while we instruct the children of the Jews,—while we show forth the spirit of genuine Christianity in all our behaviour towards these too much neglected and despised people,—and while we fervently pray and diligently labour for the peace of Jerusalem, we are in fact preparing the way for the wonder-working power of Jehovah, and may anticipate his supernatural agency to perfect the work which we desire to see accomplished. The mission of Moses to Pharaoh, the stretching forth of his rod over the Red Sea, and the smiting of the rock in

Horeb, were all preparatory to the actual manifestation of miraculous power; and it is in the mission of Christian teachers to the Jews, in the extension of Gospel instruction to them, and in the pious attempt to smite the rock of their prejudice with the rod of the truth as it is in Jesus, that we may expect to see the arm of the Lord revealed, both with ordinary and extraordinary powers, and to witness the general in-gathering of Israel into the fold of Christ.

When Jehovah may be pleased *thus* to show forth his glory, it is not for us to determine: our duty is to pursue with steady faith the path which lies before us in the sacred word, and, while we follow its heavenly track, our hearts may ascend in the devout aspiration of the Prophet, "Oh that thou wouldest rend the Heavens, that thou wouldest come down, that the mountains might flow down at thy presence."

CHARLES.

ON THE SUPPOSED OBSCURITY OF THE HEBREW LANGUAGE.

THIS has been so frequently and so confidently asserted, that many persons have relinquished their Hebrew studies, from the idea that it must be a hopeless attempt to seek any accurate knowledge of a language whose terms were so vague and undetermined, and whose meanings were affixed in apparently a most arbitrary manner. I hope

I may be able to remove this prejudice, by shewing that they who have made and they who have believed such assertions, were in truth ignorant of the genius and nature of the Hebrew tongue.

Every root in this language is the sign of an abstract idea; and all its various derivations are deduced from it, without the intervention of another term. Inattention to this circumstance, which renders the language peculiarly *simple*, and proves its great antiquity, has led some persons to think that it is extremely confused, because they have not seen how two significations, apparently unconnected, or even contradictory, are accounted for by the obvious relation which both bear to the radical whence they are derived. All Hebrew words derived from the same root will be found to have one idea common to them all, however different their significations may be, and this idea is expressed by the root; in some cases, the root may not be found in the Hebrew Bible, and must be sought in the cognate languages—a few examples will make the subject more intelligible than any system of critical definitions.

שׂרָפָה signifies as a noun, *saints*, the *picked men of an army*, and a *prostitute*; its radical meaning conveys the idea of *setting apart*, or *separating*, for any purpose whether good or bad; I need not remind your classical readers of *sacer* being in same way used in

a bad as well as in a good sense, and that the idolatrous and impure worship of some idols was carried on by persons consecrated (or rather desecrated) to that service—hence the connection of these opposite meanings.

Dr. Adam Clarke's Bible has given rise to many observations on the meaning of שׂרָפָה; and were it not for the old adage, *nulli gravis est percussus Achilles*, I should here protest most decidedly against the dangerous and unsound system of criticism by which this writer attempts to support his monstrous hypothesis, that the animal whose form Satan assumed to tempt Eve was an ape, not a serpent. שׂרָפָה has many significations, yet when we take the radical idea of *looking attentively* as our guide, they are all reconcileable, by their obvious connection with it; thus independent of "serpent," so named from the acuteness of its sight, we may adduce "conqueror" and "brazen fetters" as two meanings, given by Dr. C. as the most remote from any apparent connection; and yet a little attention to the subject will connect them both with the radical idea. A *diviner* is a person who draws his conclusions from *observation* of the flight of birds, entrails of beasts, &c. and in all countries, auguries were derived from *attentive consideration* of natural appearances. The metal brass derived its name from being that used to make mirrors, thus the brazen laver was made of

the looking glasses (qu. mirrors) of the women, &c. Exodus xxxviii. 8. Hence the connection of both these meanings with the root נָחַם , to view attentively.

It might give occasion to some misplaced wit, if it were generally known, that the Hebrew word for a *physician* and a *dead body* came from the same root; רָפָא and רֶפֶת , which I consider one and the same root, Heb. MSS. writing one for the other in many places, conveys the idea of *restoration to a former state*; and by referring its different meanings in almost every place where it occurs, the connection will appear obvious. It is applied to every thing that by gradual remission approaches to extinction; to the dismissal of an attendant, q. d. sending him back; to healing in every sense,—restoring to primitive health,—to a physician—and in the participle passive, to a dead body, embalmed by a physician, Gen. i. 2; and because the idea the Hebrews had of *Ades* was that of an immense catacomb, (see Bp. Lowth's *Prælectiones*, on Isaiah, chap. xiv.) the word was applied to what the Romans called *manes*, and generally to the dead; where the word is rendered *giant* in our version, it will bear to be taken as the proper name of a people or of a man, (comp. in Heb. I Chron. viii. ii. 37—xx. 6.) If there are a few nouns apparently derived from this root, which cannot be properly connected with the

radical meaning which I have assigned to it, they may be traced to other roots, or sought for in the cognate languages. These few examples are sufficient to illustrate my statement, that much of the apparent uncertainty of the Hebrew language is removed by an accurate attention to the abstract idea expressed in the root; and if these observations should induce any of your learned correspondents to favour us with additional examples, it would gratify a large portion of your readers, who are interested in every thing which explains or facilitates the study of the Hebrew Scriptures.

G. H.

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OBSERVATIONS
ON THE
PROPHECIES RELATING TO THE
RESTORATION OF THE JEWS.

(Continued from p. 268.)

THE next Prophecy in order of time, wherein we meet with any thing that evidently relates to the restoration of Israel, is that of *Joel*, who began to prophesy to the kingdom of Judah about 800 years before Christ.

IV.

Joel ii. 18—21. 25—27.—
“Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer, and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a re-

proach among the heathen. But will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea; and his stink shall come up, because he hath done great things. Fear not, O land, be glad and rejoice: for the Lord will do great things.—And I will restore to you the ears that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.”

Chap. iv. 1—21. “For behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they might drink. Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? Will

ye render me a recompence? And if ye recompence me, swiftly and speedily will I return your recompence upon your own head. Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things. The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head. And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabæans, to a people afar off; for the Lord hath spoken it. Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get ye down, for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the

Lord is near in the valley of decision.* The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell† for ever, and Jerusalem from generation to generation. For I will cleanse‡ their blood that I have not cleansed, for the Lord dwelleth in Zion.”

In order to the right understanding of this Prophecy, let us first endeavour to find out who are meant by the northern

* Or, the valley of threshing; or, the valley appointed.

† Or, be inhabited. ‡ Or, avenge.

army in verse 20 of chap. ii. Now it is plain that this *army* can be no other than that described in the second and following verses of this chapter—“A great people and a strong, there hath not been ever the like, neither shall be any more after it, even to the years of generation and generation. A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness, yea, and nothing shall escape them. The appearance of them is as the appearance of horses, and as horsemen so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array,” &c. That this cannot mean the Babylonian, or Assyrian forces, is plain; because it is said to be “a great and strong people, there hath not been ever the like, neither shall be any more after it, even to the years of generation and generation,” (as it is in the original) a phrase which signifies throughout all generations, or for ever. But the *Persians*, *Grecians*, and *Romans*, were not only *equal*, but *greater* and *stronger* than the *Babylonians*. Another reason why the *Assyrians* cannot be here meant, is what is said, ver. 1, of the following chapter, “For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations

into the valley of Jehoshaphat, and will plead with them there for my people, whom they have scattered among all the nations, and have parted my land;" none of which circumstances did happen when they were brought back from the Babylonish captivity. Add to this what is said, ver. 19, chap. ii. "I will no more make you a reproach among the heathen;" and it will be evident to every unprejudiced reader, that the Babylonian or Assyrian forces cannot be here intended. If it be asked, of whom this northern army is to consist? I answer, that it seems to me, that the *Turk*, or *Ottoman* empire is here meant, for the following reasons. First, Because "the land was to be as the garden of Eden before them, and behind them a desolate wilderness," which has been verified exactly by the invasion and conquests of the *Turks* and *Saracens* in the land of *Judea*; which, before their depredations, was one of the most fruitful, though now a most barren and depopulated country. Secondly, "The appearance of them was to be as the appearance of horses, and as horsemen so shall they run." 'Now it is well known, that the *Turkish* armies consisted chiefly of cavalry, especially before the order of *Janizaries* was instituted by *Amurath* the First. The *Janizaries* may be the guard of the court, but the *Timariots*, or horsemen, holding lands by serving in the wars, are the strength of the government:

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and these, as *Heylin* affirms are, in all, accounted between seven and eight hundred thousand fighting men; some say that they are a million: and, besides these, there are *Spahis*, and other horsemen in the emperor's pay.*

A parallel description of the *Turks* and *Saracens* we have in chap. ix. of the *Revelations*, where the shapes of the locusts, by whom the latter are represented, according to the most judicious interpreters, are said to be "like unto horses prepared unto battle." And the former are afterward described, ver. 16, as an army of *Euphratean* horsemen; "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them," &c. So also does the following part of the description in *Joel*, "Like the noise of chariots on the tops of mountains shall they leap," harmonize with *Rev.* ix. 9, "and the sound of their wings was as the sound of chariots of many horses running to battle." It is also said in the 6th ver. of the first chapter of this Prophecy, "A nation is come up upon my land, strong and without number, whose teeth are the teeth of a lion," exactly parallel to *Rev.* ix. 8, "their teeth were as the teeth of lions." Upon all these

* Newt. Diss. on the Prop. vol. iii. p. 121.

accounts, there is no nation under heaven, that seems so likely to be here intended, as that of the *Turks*, who originally came from the *north*, and who (if I understand the prophecies aright) are to make an unsuccessful attempt, to hinder the future restoration of the *Jews*. But that not the *Turks* only will be in this opposition, appears probable from the first verse of chap. iii. "I will gather all nations into the valley of Jehoshaphat," &c. which seems to imply, that all those nations at least, who have had a hand in scattering *Israel*, or parting his land, will come in for a share of those judgments. What still further proves the accomplishment of this prophecy to be yet future, is what is said in ver. 26, 27. "My people shall never be ashamed." And ver. 17. "So shall ye know that I am the Lord your God dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more." And again, ver. 20. "But Judah shall dwell for ever, and Jerusalem from generation to generation."

AMOS the Prophet lived in the days of *Jeroboam*, the son of *Joash*, king of *Israel*, and prophesied about 787 years before Christ.

V.

AMOS ix. 11—15. "In that day I will raise up the tabernacle of David that is fallen,

and close up the breaches thereof, and will raise up his ruins, and I will build it as in the days of old. That they may possess the remnant of Edom, and of all the heathen which are called by my name,* saith the Lord that doth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweet wine, and all the hills shall melt.† And I will bring again the captivity of my people *Israel*, and they shall build the waste cities, and inhabit them: and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

This prophecy is so express and clear, that it wants no explanation. I shall only observe, that the last verse proves the restoration here spoken of to be yet future.

HOSEA prophesied about the year 785 to the kingdom of *Israel*, in the days of the same *Jeroboam*, the son of *Joash*.

* The meaning here is, that they which are called by my name may possess the remnant of Edom, &c. and not the remnant of Edom, and all the heathen which are called by my name, as it may be understood from our translation.

† Or, be fruitful.

VI.

Hosea iii. 4. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without Teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days."

The *latter days*, as I before observed, always signify the latter ages of Christianity, or of the world, which forbids the applying this prophecy to any former return. Besides, this prophecy being spoken to the kingdom of *Israel* in particular, prevents the application of it to the return from Babylon, to which place they were never carried.

[To be continued.]

EXPLANATION OF NUMBERS I.
14, 15.

THE following explanation of a very difficult passage in the Hebrew Scriptures may not be unacceptable to the critical readers of the Jewish Expositor, to whose better judgment it is with deference submitted.

"Wherefore it is said in the book of the wars of the Lord, what he did in the Red Sea, (marginal reading, Vehib in supah) and in the brooks of Arnon.

"And at the stream of the brooks that goeth down to the

dwelling of Ar, and lieth upon the border of Moab." Num. xxi. 14, 15.

This passage is liable to the following objections; 1st. how comes the *Red Sea* to be introduced among a number of geographical positions from which it was so far distant? 2nd. What did the Lord do at Arnon, that could be compared with his doings at the Red Sea? or did he ever do *any thing* at Arnon? Many interpretations have been offered as solutions of these difficulties; the following appears the most simple and the least objectionable. "Wherefore it is said in the book of the wars of the Lord; Veheb in Supah, and the brooks of Arnon, and the stream of the brooks that goeth down to the dwelling of Ar, which lieth on the border of Moab." I understand this passage as exhibiting the line of demarcation by which the land of Moab was to be protected from the hostile incursions of Israel. There was a special command that the land of Moab should not be molested. Deut. ii. 9 and 18; and accordingly we find, verse 13, that the Israelites encamped at the other side of Arnon. "The book of the wars of the Lord" does not denote a history of wars already waged, but directions for the manner in which they were to be carried on. In support of this interpretation, observe, 1st. that the word *sea* is not in the original, and that *suph* by itself never denotes the Red Sea, or any sea; 2nd.

that the command in Deut., already alluded to, is inserted in the Samaritan Pentateuch and some Greek copies at this place in Numbers.

G. H.

ESSAYS ON THE LAW OF MOSES.

ESSAY I.

If ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?—John v. 45.

THE Books of Moses contain the only authentic record we have of the creation—of man in a state of innocence—of his fall—and of his state for above two thousand years afterwards. Since, then, these Books contain an account of man both before and after the fall, written by the pen of Inspiration, it may, without fear of controversy be affirmed, that if the Messiah of the Christians be the real Saviour of the world, he *must* be spoken of in the Books of Moses. And this we hope, with God's help, to make appear is the case *so clearly*, that it is wonderful how any Jew, who gives his mind to consider the subject, can resist the accumulation of weighty evidence which forces itself upon his notice in almost every page of the Pentateuch. But the *veil is upon his heart still when he reads Moses*, otherwise he must see how clearly he wrote of Christ; but the glorious time,

we trust, is hastening, when the veil will be taken away, and he will be enabled to understand without the shadow of a doubt, that *his* Law is fulfilled in *our* Gospel; or rather, that they are but parts of one stupendous whole; that the Law was the Gospel in anticipation, until the fulness of the time came, when God sent forth his Son, who fulfilled every jot and tittle of it; and that the Gospel is but the fulfilment of the Law, for Christ is that Lamb, which in the eternal purpose and decree of the immutable Jehovah, was slain before the foundation of the world for the sins of his people, that he might sprinkle many nations, and save to the uttermost those that come unto God through him.

God, in sundry times and divers manners, has conveyed instruction to man according to the different dispensations under which he has been placed: but let us never forget this most important truth, that *God is One*, and that there is a principle of *Unity* appears throughout both his *Words* and *Works*. The symbolic trees in Eden, the sacrifices under the Law, and the sacraments under the Gospel, all speak the same language, "all shew the same omniscient and beneficent author, all terminate in the same awful and interesting objects, namely,—eternal life, and the means of attaining it."

The present essay will be devoted to the consideration of the state of man in Eden, upon which it will be necessary to

dwell somewhat at large : for he who in divinity desires to raise a consistent and durable superstructure, must seek the corner-stone in *Paradise*. The Jews make sad blunders here, which of course accompany them, with accumulated force, throughout their interpretations of the Old Testament, for he who sets out in a wrong path will never, by persevering, come right ; he, who argues with the convincing eloquence of an angel, can never arrive at the truth, if he begin with false data.

The ceremonial Law, as well as the moral, took its rise in *Eden* ; and though when man fell, and another dispensation was introduced suitable to his state as a *sinner*, it was necessary to change the symbols to suit that state, still certain outward signs were to be used as tokens of belief or trust, and blessings were promised, or judgments threatened, according as these services were observed or disregarded. The observance of a ceremonial Law is an act of faith and obedience, and can only profit when considered in this light. Of this truth the Jews have lost sight, as they prove by asserting, that the trees in Paradise had powers inherent in themselves to impart to the eater what their names import. The importance, therefore, of the present discussion, to the great subject of which it is designed fully to treat in the following essays, is manifest, for while the Jews remain in quiet possession of their error,

with respect to the paradisaical trees, they may with greater plausibility assert the *opus operatum* of their sacrifices ; that is, they may deny any thing further to be intended by them, and affirm that they are in themselves capable of making atonement.

Having made these preliminary observations, let us proceed to the subject immediately before us : and here *three* things offer themselves to our consideration : First, Who and what that Great Being is who formed man, called Jehovah Aleim ? Gen. ii. 7. Secondly, What was the place prepared for man's reception called the Garden of Eden ? 8. Thirdly, What man was himself, and what was his state in Eden ? vii. 15.

Upon the first head we shall at present say but little ; what we have to offer upon that glorious and fearful subject will be more properly advanced when we come to speak of man in a fallen state.

Upon the second head it is necessary here to say a few words. The Great Architect of the Universe, whose hand made all things, is said to have *planted* the garden of Eden. This evidently implies a peculiar care in selecting, disposing, and adorning the happy spot. We accordingly find an un-fallen world in epitome : every tree good for food, and pleasant to the sight ; every beauty and every delight in rich luxuriance, while refreshing rivers rolled their pure waters through the

midst of its sacred groves, rejoicing and making glad this garden of the Lord. The name *Eden* authorizes us to think of it as a place of exquisite delight and enjoyment; but Scripture leads us to look further than this, because the titles whereby it is so frequently designated in the Holy Volume, namely, *Garden of Jehovah*,—*Garden of the Aleim*, plainly denote a more peculiar appropriation to sacred purposes, as is confessedly the case in the following similar phrases—*House of God*—*Altar of Jehovah*—*Man of God*, with which the Scripture abounds, all implying, that the persons and things were consecrated to the more immediate service of God. And is it likely that the *Garden of the Lord*, the trees of his own planting, should form an exception, a *single* exception to this rule, that wherever persons and things throughout the Scripture are mentioned, as *peculiarly* belonging to God, they are *consecrated* to his service? Rather let us consider it in the light all references to it in the Scripture fully authorize us to do, as a place sacred to contemplation and devotion: the temple in which man, in a state of innocence, worshipped his Creator; where he was daily employed in offering the unbloody sacrifices of praise and thanksgiving. What confirms this idea is the nature of the trees which formed the center of the lovely scene, which were undoubtedly sacred and sacramental, for it would appear

almost a self-evident truth, that a *material* tree could never convey an *immaterial* quality, *except sacramentally*. To suppose the contrary is the highest degree of absurdity; it is confounding together *body* and *soul*, *matter* and *spirit*. The Tree of Life עץ החיים was in the midst of the Garden. Life is two-fold—of the body and of the soul. In the sense of supporting the life of the body all the trees of Eden, which were good for food, were *trees of life*. But the *life of the soul* also requires support and nourishment, and can only be maintained by communion with Him who is the Fountain of life and immortality. The same Jehovah was always the source of immortality: “to our first parents he stood in the relation of *Creator* and *Lord*; to fallen man as *Redeemer* and *Saviour*.” The Tree of Life, therefore, was the *sacrament of immortality*; the divinely constituted emblem of Him who is the Life of the world; the outward and visible sign of that inward and spiritual grace, which was to be conveyed into the soul of the worthy partaker of its fruits through the Almighty power of Him whom it represented; for he might, had he kept the prohibitory command of God, have eaten and lived for ever לעלם. As the Tree of Life was the *reward* of man’s obedience, so was the Tree of Knowledge the *test* of it. And if it were contrary to common sense and Scripture, (which always represents spiritual truths under the pellucid veil of natural imagery) to

affirm the Tree of Life to have inherent powers to impart life, so it is equally so to suppose the Tree of Knowledge could impart wisdom. The truth is, God dealt with Adam in Paradise as he has since dealt with man, giving him an outward symbol to express an inward affection; an outward act, indicative of a state of mind within. Eating has in all ages been considered, under certain circumstances, as a sacred symbol, by which a covenant was confirmed, friendship established, peace made. Thus, when Jacob and Laban made a covenant, and raised a heap of stones as a memorial, *they did eat upon it*, as a token of concord and amity between them. Gen. xxxi. 46. See also v. 54. So the Psalmist, dwelling upon the treachery of his chosen friend, adds as an argument which greatly enhanced his guilt; *He that hath eaten my bread*—yet even this symbolic act of friendship was not sufficient to restrain him from wickedly seeking my life; Ps. xli. 9.

Upon this subject we shall enter more at large when we come to treat of sacrifices. At present, we are to remark, That man could not be *tried* without a *law*, for where there is no law there is no transgression. Now, every prohibiting law of God, may, in some sense be called, a tree of knowledge, since to keep it is *good* and *life*, and to break it is *evil* and *death*. This consideration leads us to the right understanding of the tree of know-

ledge, and the nature of the good and evil conveyed through its instrumentality. "Behold, (we may imagine Jehovah saying to new created man, as he afterwards did to the Israelites by the mouth of Moses,) "Behold, I have set before you this day *life* and *good*, *death* and *evil*, in that I command thee to love the Lord thy God and keep his commandments; but if thine heart turn away, and thou wilt not hear, but be drawn away, and serve other gods, I denounce unto you this day that ye shall surely perish." Deut. xxx. 15. This brings us directly to the third head we purposed to consider, viz. Man himself and his state in Eden.

Man is a compound, being composed of two parts, soul and body. He stands as it were, between two worlds, the grand connecting link in the golden chain, between matter and spirit. His body of the earth, *earthly*; for the "Lord God formed man of the dust of the ground;" עפר מן האדמה His soul was *spiritual*, imparted by an immediate act of the Almighty, for he "breathed into his nostrils the breath of life;" נשמת הים, Gen. ii. 7. Before man was created, Jehovah Aleim said, "Let us make man in our image." Who is this that speaks in the plural number, נעשה? Who is this that says, בצלמנו? Can we suppose, as some of the Jews have supposed, that God here means himself and his angels? Will God then put himself upon equality with his angels,

and speak of man as *equally* formed in *his own* image, and the image of *angels*? The idea is both absurd and highly degrading to the majesty of God. Or shall we say, that God here uses the style of kings and potentates of the earth. Rather we must acknowledge, if we consider the matter, that it is more probable kings should have adopted this style, because God had before used it, and they considered themselves his vicegerents.— But even this miserable subterfuge, if allowed, will not bear the assertors out, for “though it may be customary,” as an admirable author observes, “to use such a phrase as, “Let us make,” there is certainly no figure of speech which allows any single person to say *one of us*, אחד מִמֶּנּוּ, when speaking of himself alone.” We are compelled, therefore, to come to the conclusion, that the plural word אֱלֹהִים, expresses *plurality of persons*, as the singular word יְהוָה, does *unity of essence* in the Godhead; and that this plurality contained *three* divine persons of equal power, majesty, and glory, we shall see abundant reason for believing, when we come to consider these great and awful names. But it is remarkable that man himself, who dares deny this solemn truth, upon which all our hopes are suspended, carries in his own person a refutation of his blasphemy; for, being made in the *image* of Jehovah Aleim, he is a *Tri-*

nity in unity, composed of a body, a rational and immortal spirit, and an animal soul; and if he can explain how *these three are one* in his person, we will undertake to make him comprehend the incomprehensible nature and mode of existence in the Godhead. As *God is a Spirit*, we must seek the chief resemblance in the spiritual part of man; we would, therefore, remark that, man was originally formed in the image of God—with respect to the *three* great leading powers of his soul, which were perfectly free from blemish or alloy—“there was no darkness or error in his *understanding*, no obliquity in his *will*,” no perverseness in his *thought*. “Lo,” says Solomon, in the book of Ecclesiastes, “this only have I found, that God made man *upright*,” ישר, chapter vii. 29. This is saying every thing, and in one word informs us what was the state of man before the fall.

Let us now take a view of Adam, perfect in mind and body from his Creator's hands, and placed in the garden prepared for him. Here he was in a probationary state. The trees of life and death being placed within his reach, a command was given, and perfect, undeviating obedience required. Thus man entered the covenant of works with every advantage. We must now beg your particular attention to the Hebrew text, while we attempt to show from the iid chapter of Genesis, First, What was the nature

of the covenant of works; verse 15.

Secondly, What were the terms of the covenant; verses 16, 17.

First, Jehovah Aleim took the man and placed him in the garden of Eden to dress it, לעבדה, and to keep it, לשמרה; Gen. ii. 15. As man is a compound creature, most words in the Hebrew language have respect to both natures, the one serving to illustrate the other. The words here used, עבד and שמר, are frequently used both in a mental and corporeal sense in Scripture. Thus the primary meaning of עבד, is to serve, or work; as Gen. ii. 5. אדם אֵין לעבד את האדמה, but it also frequently means to perform religious service or obedience, Exod. xii. 24. Speaking of the Passover, שמר also means primarily to keep, preserve as a bodily act. But it is also continually used mentally.— Keeping, or preserving whole and entire God's commandments, laws, or statutes, is equivalent to performing them with the whole heart. Thus in the text before cited, Exodus xii. 24. ושמרתם את העבודה הזאת, where observe, both words are used, and relate, conjointly, to mind and body, an outward service of the body to express the inward service kept and preserved in the soul, see also 1 Kings viii. 58.

What then is meant by Adam's dressing and keeping the garden? The words undoubtedly direct us to conceive

of it as a place for the exercise of the body. But was this all? Was this noble creature, formed in the image of God, placed here merely to be a *gardener*? Unquestionably *not*, and as the words here used, as frequently denote mental, as corporeal operations, so the ideas of dressing and keeping the garden must be supposed to include "the cultivation and observation of such religious truths as were represented to their bodily sight, under the external signs and sacramental trees of Paradise." By keeping the precept God had enjoined, he would have become entitled to a right to eat of the tree of life. Thus he might be said *to keep* the way of the tree of life himself, since it was *opened* to him, or *closed* against him according to his *own works*, his own act and deed. The truest and shortest description then of the covenant of works, appears to be this; That as the tree of life was the centre and *principal object* in Eden, as long as Adam *kept* the garden in his own person, by *preserving* unbroken the command of God, so long he, *of a consequence*, kept the way of the tree of life. *This do, and thou shalt live; keep his commandments and thou shalt have a right to the tree of life.*

Secondly, We are to consider the *terms* of this covenant, Gen. ii. 16, 17. "And Jehovah Aleim commanded the man, saying, Of all the trees in the garden thou mayest freely eat, but from the tree of the know-

ledge of good and evil thou shalt not eat, for in the day thou eatest thereof, thou shalt surely die.

From the creation of the world the grand contest has been, who shall be worshipped and served—the Creator, or the creature. This was man's trial under the covenant of works, and it is that by which every man is still tried, although (thanks be to God) he is not now to stand or fall by his own works. Idolatry is the oldest sin, coeval with the fall. It was to be proved whether or no, man would seek wisdom independently of God. He believed the instigation of the devil, who taught him to seek it in the *creature*. He persuaded him that the tree of knowledge was able to give wisdom *without* God, nay, in express opposition to him.—What arguments he used to effect his purpose, are not expressly revealed; but of this we are certain, that his assertion, “Ye shall be as Gods, knowing good and evil,” made our general mother *covet* and *earnestly desire*, something God had not given to be imparted by the tree of knowledge, and which would raise her upon an *equality* with Jehovah himself. *Covetousness*, says a New Testament writer, is *idolatry*; how correct this assertion is, the trial and fall of our first parents too plainly show; for whosoever covets or desires, what God has not granted, does in reality, set that thing, whatsoever it may be, *above* God.

For this reason, the ten commandments, as they begin with inculcating the worship of the true God, so they end by striking at the very root of idolatry, and forbidding *covetousness*.

Laws are of two kinds, *ceremonial* and *moral*. The latter are immutable, being founded upon the unchangeable nature of right and wrong; the immutable character of Jehovah and his revealed will. The former are *positive appointments* to be observed as tokens of belief in, and of obedience to, the lawgiver, and as means whereby he conveys his grace to him who rightly performs what they enjoin. They are *mutable*, not according to the will and caprice of man, but by him who made them, and therefore, can abrogate them at pleasure. Accordingly, we find different ordinances appointed at different times. In a state of innocence, nothing further was necessary, than that man should worship his Creator, own his absolute sovereignty, and confess his own entire dependence upon him, and in token of such being his state, to preserve inviolate an instituted ceremonial law. By abstaining from the fruit of the tree of knowledge, he owned that he sought nothing good out of God. By eating, he declared himself independent of God, was guilty of an open act of rebellion, and professed to look to other powers to confer more than God had granted.

Thus we have taken a slight

sketch of Eden and of the state of man under the covenant of works, together with the terms of that covenant. But in the next essay we must change the scene, and behold him in another point of view; The covenant of works abrogated; Paradise forfeited; and man a sinner.

The following Correspondence has been printed and circulated by the kind friends who sent out Mr. Wolff on a mission to the East.

NO. 1.

CORRESPONDENCE OF MR.
WOLFF.

Gibraltar, 13th June, 1821.

Dearest Friends,

THE ship does not yet sail, on account of the contrary wind, and I continue therefore my conversations with the Jews at Gibraltar.

The 10th of June, I read with Mr. Gabay the work of the Portuguese Rabbi Netto, who was Doctor of Madeira, and High Priest of the Jews at London, and died in the year 1727; he wrote his work in the Spanish tongue,—it is a refutation of the principles of the Koraites Jews, who deny the authority of tradition. Rabbi Netto must have read Bellarmine, and Thomas Aquinas, for he proves the necessity and divine origin of tradition, just in the same way as those champions of Popery did. The learned Jews at Gibraltar study the works of Rabbi Solomon Isaac, Ahen Esra, Rabbi Levi, Ben Gason, Rabbi David Kimchi, Abrabanel, Prime Minister of the King Fernando V., the Book Zohar. The most learned Jews at Gibraltar are, 1. Rabbi Joseph Elmaleck.—2. Rabbi Shalom.—3. Rabbi Judah Bives.—4. Joseph Ben Saken.

I distributed the following quantity of New Testaments, not those of my own, but of Dr. Parker's:—1. One New Testament to the respectable Jew Ben Aba. 2. To Isaac Levi, a nice young man of talent and property.—3. The excellent

and serious Jew Sananes.—4. I gave one to an Anonym.—5. Cohen, a gentleman by principle and education.—6. To Mr. Ben Aruz, respected by all the officers of the regiment as an honest man and a gentleman; he is a man of property: he desired Mr. Cohen to lend him the New Testament; being informed of it, I went to him with Mr. Cohen, and gave him one. I shall soon mention the interesting conversation I had with him.—7. Ben Sachar, a merchant, and man of education.—8. Ben Saken, jun. a rich Jew.—9. Sheuai Uziel.—10. Benadino. 11. Belis.—12. Judah Aboah.—13. Mr. Messiah, a young gentleman-like Jew, who understands Latin, French, Spanish, and Hebrew, and who has read Buchanan's Researches, and believes to be of the family of King David.—14. Anonym.—15. Ben Jamin.—16. Simon Uziel.—17. Judah Benaim.—18. Sarphat.—19. Casetti.—20. Anonym.—21. Anonym.—22. Anonym.—23. Anonym.—24. To Mr. Gabay two for contribution.—25. Haguz Hazalcot.—26. Menahem Gomez. 27. Joseph.—28. Kamkit, a school-master. I came just to Mr. Gabay, when he intended to lend Mr. Kamkit his own New Testament for reading it, I made him therefore a present with that which I had with me. Many desired to pay for it, but I received no money, after the advice of Dr. Parker. When I came last Saturday to Mr. Gabay, I met there with five or six Jews, who read with Mr. Gabay the New Testament. And on Saturday, in the afternoon, I met Mr. Gabay, with Mr. Casetti, at Dr. Parker's, expecting me, and were reading the New Testament together with great eagerness indeed. I have given three New Testaments to three other poor Jews, who understand Hebrew very well indeed.

Conversation with Mr. Ben Aruz.

I was introduced on the 12th of June, 1821, by Mr. Cohen to Mr. Ben Aruz.

Ben Aruz. I am very much obliged for the New Testament; I say always to my friend Cohen that Mr. Wolff is a very sensible man, of great talent, who gains much money, and eats well, and drinks well, and believes in his heart what he likes; all the Jews at Gibraltar are a parcel of fools, who argue with you about the prophets and the law. I was in the world, and know the world very

well; I have done all this myself, what you, Mr. Wolff, do—I did go about with Bishops arm in arm; I lived many times in convents, therefore I was the *galaut homme* of all the ladies, but in the midst of all those things my heart was a Jew—and thus you are, Mr. Wolff,—but you are right!

I. It is sorrowful indeed that you know so little of the spirit of the law of Moses and the Prophets, so that you think that a man may be a *hypocrite*, and nevertheless be a Jew. If you, Mr. Ben Aruz, have acted thus in your youth, for a little meat and drink, you have acted wrong, and I tell you that you have not been happy that whole time. And do you think that I should be such a fool to deny my God, my Saviour, for money, for meat and drink? There will be a day of resurrection, a day of universal judgment, and if I should then be in such a state, as you suppose, my wretched soul would be in an awful condition. But no, no, but I believe rather with all my heart, all my soul, in Jesus Christ, my Saviour, my Redeemer!

Mr. Cohen did go away, and I was a little while alone with Ben Aruz.

Ben Aruz. Mr. Wolff, I am a man of honour, a man of secrecy, and I assure you with an oath, that I will not betray you,—but tell me sincerely, do you believe in Jesus Christ?

I. In Jesus Christ, my Lord, my God—in Jesus Christ, my Lord, my God—in Jesus Christ, my Lord, my God—the heaven above is my witness, and the earth beneath.

Ben Aruz. What use is the Son? we have the Father, and in him we believe!

I. Do you believe in the Father?

Ben Aruz. I believe.

I. And all what he commands?

Ben Aruz. And all what he commands I am obliged to fulfil.

I. The Father commands, “*Kiss the Son!*”

Ben Aruz. I tell you this only, Mr. Wolff, you will cry out at your death, “I have sinned, I have committed iniquity, I have done wickedly.”

I. Yes, you are right, I shall cry out indeed, “I have sinned, I have committed iniquity, I have done wickedly,” but at the same time I hope to add, “I

hope in thee, Jesus, my Lord, and my Redeemer, and my God!”

Jews of respectability entered the room of Mr. Ben Aruz, saluted me in a very kind manner; I began to talk about the divine origin of the Law of Moses and the Prophets, and the *malice* of the Rabbis. It was the first time I attacked their prejudices. They listened with all attention, and shewed me the greatest respect. I visited, after that conversation, the Rabbi at Jerusalem, who received me with the greatest kindness, and told me that he was sorry that Jonas was so unpolite. He told me that he has the intention of visiting London before his departure for Jerusalem; I asked him whether he would take with himself some letters for you to London? he replied, “with great pleasure.” He will come to London after a month, and bring for you some letters: I am sure you will receive him kindly.

13th June, 1821. Mr. Gabay attacked me again with the word *עלמה* (Isa. vii.) and said, it is true that *עלם* signifies to *hide*, but I will shew you that *עלמה* may signify something else; but he desired first of all my strict proofs that *עלמה* signifies *Virgin*.

I. 1. Proof by the origin of the word itself. 2. By the eldest translators. 3. By the citation of the New Testament. 1. Origin *עלם* *hide*, *עלמה*, a woman hidden, after the manner and custom of the East, until she is ripe for marriage. 2. The Greek Translat. one hundred and eighty years before Christ, translate it *Virgin*. 3. The Evangelist Matthew would have not been so bold to translate it *Virgin*, if the Jews had not generally understood *Virgin* under *עלמה*. 4. Other passages prove it.

Gabay. I will prove to you by Kimchi's Dictionary, that *עלם* must have another original signification beside *hide*. He opened Kimchi and shewed me *נעלמים*, which Kimchi translated *הזע, sinner*, but Gabay did not read through Kimchi's interpretation.

I. Mr. Gabay, go on! go on! go on! (I never was in such a fire!) Gabay was obliged to continue, and we found that Kimchi mentioned the reason why *נעלמים* has the signification of *sinner*, for he (says Kimchi) acts in secret places. The above mentioned Ben Aruz,

who is the friend of Mr. Gabay, with whom he travelled ten years, entered the room; he used the same arguments he did the day before; I was able, by the grace of the Lord, to tell him again that I set my only hope in Jesus my Lord!

Ben Aruz. You must confess the name of Christ!

I. Yes, you are right, I must confess the name of Christ, compelled by the grace of the Lord!

Ben Aruz. For all your present welfare depends upon this profession.

I. All my *present* and *future* happiness and welfare depend upon it!

Ben Aruz. Courage, Mr. Wolff!

I. Which Jesus Christ my Lord will give me!

Ben Aruz. Hold him fast.

I. I will by his grace hold him fast.

Ben Aruz. Or you lose yourself?

I. Or lose myself far ever.

Ben Aruz. You are a great talent.

I. I am a poor weak creature, a sinner, who hopes to be saved by Christ Jesus, by his blood!

Gabay. He neither slumbers nor sleeps, the Watchman in Israel! (*He said this in Hebrew.*)

I. He neither slumbers, nor sleeps, the Watchman in Israel! (*I, in Hebrew.*)

Gabay. Hear, Israel, the Lord our God is one Lord! (*in Hebrew again.*)

I. Hear, Israel, the Lord our God is one Lord---and Jesus is the Messiah!--- (*I, in Hebrew.*)

Tears stood in the eyes of Gabay, and Ben Aruz became more serious. No Jew has seen me, by the grace of the Lord, I hope, in a trifling spirit. They can always observe my whole heart in my countenance. My love to Mr. —, his Lady, and children. My kindest compliments and thanks to all the members of the Jews' Society.

Your's, JOSEPH WOLFF,

Mr. Bailey is my greatest friend at Gibraltar; I had seldom a friend who took such a lively interest in my pursuits as he does.

I should be very much obliged if my journal would be printed, and copies of it sent to Gibraltar, in order that the Jews may see that I have neither *added* nor *taken* away from all the conversations I had; and that they may see that I have faithfully stated the facts. I

must observe this, that no Christian could use other and better weapons than the greatest part of the Jews at Gibraltar do use against me; they use the weapons of *love*, and *arguments* for their defence against me: the most respectable and the richest among them shake hands with me. Mr. Nahum desired that I should dine with him; he is considered as the richest Jew after Ben Oliei.

Doctor Parker wishes that I should return to Gibraltar after a year, and visit Portugal and Spain, where many Jews, and especially many rich baptized Jews are, whom I might encourage for the Society. At Portugal lives Mr. Miranda, Nuovo Cristiano, and Judge at Lisbon. Lieutenant Bailey could give you all information you desire; he is a man of great energy, zeal, and piety, write to him. Mr. Cohen, a true gentleman, knows to break off every conversation about religion; he will not give offence to any body. I should wish if a large portion of my journal would be sent to Lieutenant Bailey, who will take care that they shall be distributed among the Jews. Hon. Vernon shall speak with you about this excellent Officer: send him the reports of the Continental Society.

Gibraltar, 13th June, 1821.

Sir,

Mr. WOLFF, previous to closing this letter, has requested me to write you a few lines, to give you my opinion of his conduct here, which I the more readily do, on account of his zeal and exertion that he has shown. Since his arrival, he has resided with me; consequently I may venture to say more than many can relative to him. He has certainly caused an inquiry amongst the Jews that never existed before, and which, I trust, may ultimately open their eyes;---some of them are warmed, particularly so; but in all, and every conversation Mr. Wolff has had with them, he has come off the conqueror:---his manners are amiable in the extreme, and his simplicity must win the heart:---amongst the Jews he is respected, more so than I had reason to expect he would have been:---he has met with some trifling insult, but not of any consequence. My paper obliges me to conclude. If I can in any way be useful

to you, or the Society in England, I beg you to command me; and believe to be, Sir, your faithful

JOHN WILLIAM BAILEY.

Madrid, the 21st June, 1821.

Sir,

As my whole desire and earnest wish is, and was more than these forty years past, the promoting the glory of God, and the propagating the divine and pure word of life, the fountain of salvation, among all nations and people; I rejoiced on hearing of your zeal on the same purpose, and long truly to be useful to that glorious cause; and although in Christ Jesus there is no distinction of the Jew and the Greek, for the same is Lord over all, rich to all that call upon him; nevertheless, I say with St. Paul, that I have great sadness and continual sorrow in my heart for those unfortunate people, to whom belongeth the adoption of children, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises, whose are the Fathers, and of whom is Christ according to the flesh, but were broken off the divine olive tree on account of their unbelief; as God is rich in mercy and goodness, he may open their eyes, and may call them to faith and engraft them again in their natural olive tree; for I really believe, and am entirely convinced, that Divine Providence keeps the Jewish nation separated from the rest of the people of the earth, and distinguished from all, known to all, and acknowledged by all to be the true offspring of the Patriarchs and Prophets, to show to the world his goodness and the severity of his judgment; and the day will come when the Lord of Hosts will turn away ungodliness from Jacob, for if their loss was the reconciliation of the world, surely their receiving in the church of Christ will be life from death. For this reason, my dear Sir, I am exceeding glad to hear that you was pleased to send Mr. Joseph Wolff as Missioner to Jerusalem; may God be with him, and make him an instrument in his divine hands to convince and convert unbelievers, and to gain souls to Christ. Pray when you write to him give him my memory, and let him know that I offer up my poor prayers to the Almighty for his preservation and

prosperity in his godly mission, and I wish that he may be like unto Joseph in Egypt, a Saviour to his brethren according to the flesh; and hoping, Sir, you will pardon the liberty I took with writing so long a letter, and at the same of desiring your respectable answer,--- I remain your most humble and obedient servant,

JOHN JOSEPH HEYDECK.

My address is,

*A. Dn Juan Josef Heydeck,
Professor de Linguas Orientales, en
el Real Colegio de Sn Ysidoro,
Madrid.*

Gibraltar, 15th June, 1821.

I go to-morrow at 5 o'clock on board.

Dear Friend,

It is a fact, that the rich and learned Jews at Gibraltar are more liberal, more candid, more ready to hear and to argue about the truth of Christianity than those among them who are poor, both in *knowledge* and in *money*; they try only to cover their bodily poverty, but do not mind, neither do they know their spiritual poverty, and for this very reason they cannot be blessed of the Lord, and the kingdom of heaven cannot become theirs. As long as I had to do here with Jews of property, respectability, and learning, I had much comfort and pleasure; they listened to me, argued, and received New Testaments from me, and the Rev. Mr. Crocombe, and I myself observed them reading it in shops, and in their houses, and arguing about it among themselves.— They wrote (as for instance, the excellent Mr. Messiah did, who is quite a gentleman) their remarks upon the tracts I gave them; asked me (as for instance, Nahum, one of the Presidents, and the learned Gabay) to dine with them;— challenged me to write about the subject; but as soon as I began to distribute New Testaments, and Hebrew Psalms of David among the poor Moorish and Barbary Jews, I am sorry to say I met with pieces of the New Testament, and even of the Psalms of David, in the street, burnt and torn in pieces, notwithstanding I gave only to them who asked for it; they shewed me afterwards, they themselves, what they had done with it. As soon as I offered the

Book of books, the word of life, to those wretched and bodily poor sons of Abraham, I was disappointed;—I heard blasphemies against Jesus, my Lord! Mr. Messiah told me, therefore, he himself a strlet Jew, “You are very wrong, Mr. Wolff, that you give books to those *wretched* people, who will only abuse you for it.” I said, “Friend, I must, as a Christian, offer the way of salvation, even as well to the most wretched as to the most respectable; some exceptions must be made.” The Jew, Casetti, a Moorish Jew, reads every day the New Testament I gave him. The ship intended to sail yesterday; Mr. Gabay, therefore, wished to have an hour’s conversation before my departure; I promised to call on him, and I said to him, “Dear friend, I beg you to read diligently the New Testament, and you may believe me, friend, that I believe in Jesus Christ, and find, every day, more *peace* in this belief.” He promised me solemnly to read the New Testament with attention. I called on him, and found the New Testament on his table, marked with a paper in it, that I saw he has read it till to the Gospel of St. Luke. He said to me, “*If you would have remained longer at Gibraltar, we would have read together portions of the New Testament, and I myself would have translated portions of it into a more elegant Hebrew.*” When I said to him that I shall embark at six o’clock, Gabay said to me, “You will see me on board; I do not therefore take leave of you.” All my Christian friends at Gibraltar have been touched with the affection of that strict Jew towards me. I have given him a letter for the Rev. Mr. Owen, for he has the intention of translating the Bible into the South-Arabic language; as he was many years in Morocco, he is perfect master of that dialect. I beg of you to press upon the Society to send to Gibraltar, for twelve months, the Rev. Mr. Solomon; but as he is a man of *solidity*, and unquestioned sincerity, they must give him power to act with independency and liberty, that nobody at Gibraltar should prescribe him rules. It would be very well, as Gibraltar is a dear place, if Mr. Solomon would live in the house of Lieutenant Bailey, resi-

dent agent for transports, in whose house I have lived gratis more than four weeks, and who told me that I should make his house for my house, as often as I return to Gibraltar. He is a great friend of the cause; he ran with me about to the most respectable people of Gibraltar, introduced me to Ben Abel, and so on.

I intended to preach here publicly in the street before my departure; Lieutenant Bailey determined to stand on my side, and protect me against the insult of the mob, especially the Catholics, which I had to expect. Yesterday came to me Signor Enrigo Chare della Sautissima Trinita, a converted Jew from Spain. I asked him why he turned Catholic? He said, “For he saw by the grace of God that Jesus was that Messiah whom the Jews expect.” I introduced him to Dr. Parker, who gave him a Spanish New Testament. He told me of *Losmentes*, alla Casa Nuovo at Cadiz, who is a converted Jew residing in Cadiz, and who is very rich. I am sure that there would be much to be done in Spain and Portugal among those Jews whose ancestors have been compelled to Christianity. The Jews at Gibraltar, the honest Ben Oriel, President Sekerri, and Mr. Cohen, told me that “those Jews, descendants of those compelled Christian Jews, are now quite Catholics, and know nothing more of Judaism, but this is only the case in Spain. In Portugal, on the contrary, they are Jews by sentiment, for they enjoy liberty of conscience.” The only *Miranda* who is Judge at Lisbon, seems to be a Christian by principle, and Juan Joseph Heydeck, at Madrid, Professor of the University. He was Rabbi near Cologne, in Germany, and was convinced by the fifty-third chapter of Isaiah. He has written many books on Christianity. All those Jews could be made useful for the Bible Society, as they are men of respectability and influence in Spain, they might do great things. Although I do not know them personally, and never was in correspondence with them, I know the disposition and feeling of a Jew so well, that I am sure that no Jew can be such a bigot Catholic that he should not feel respect for the promoters of the Book of Moses and the Prophets,—I mean the Bible Society. I have

written to Juan Joseph Heydeck, to Madrid, that he should write to you. If you should see Carthosa, from Gibraltar, at London, recommend him that Missionary who will be sent to Gibraltar, to his attention. Five or six Catholic priests asked me two days ago to go with them to their house; they brought me to a dark room---nobody looked in my face --their manner of arguing was rude. They began to talk about the Pope. We used the Latin tongue. I told them I loved Pius the Seventh very much, on account of his liberality. One of the priests told me, unasked for, that he was at Rome in 1817 (just when I was in the Propaganda), and knew well Cardinal Litta. I said to him, that I have received, after my departure from Rome, a very *affectionate* and *interesting* letter from the very Cardinal Litta. We began to argue about the Pope's infallibility.

I. Ecclesia Gallica non credit Papam esse infallibilem.

Capucin. Ecclesia Gallicana credit minus quam debet.

I. Quomodo probas?

Capucin. Papa est caput ecclesiae, ergo infallibilis esse debet.

I. Verbum digito Domini scriptum non dicit hoc.

Capucin. Nec tibi nec mihi sacra scriptura data fuit, sed ecclesia.

I shewed them my indignation about such an answer, and left that horrid company. I would rather join in prayer with Mahometans than with those Baal's priests. I confess that I was not easy at all in their company, and was glad to come out from them. They shewed me by their countenance that they hated me, and they had most surely consigned me to the Inquisition if it had been in their power. Some of the Protestant Christians here fear that my life is not safe among the Jews; but the following fact may prove the contrary: I went two days ago out of the gate of Gibraltar; in returning to Lieutenant Bailey I mistook the road and came into a solitary place; I met some Jews, they smiled, and brought me in the right way. I go alone into their houses, and to their synagogues, and they shake hands with me; I show myself very serious to them, in order to keep up

that respect which is necessary to me among them.

If I should not want so much as ten pounds per month, I will apply it at Jerusalem, by establishing an institution for the Jews, and maintain a schoolmaster for them who understands the Lancaster or Pestalozzy's system.

JOSEPH WOLFF.

This is the last letter I write to you from Gibraltar.

Gibraltar, 16th June, 1821.

Sir,

I MUST apologise for troubling you so often as a stranger; but Mr. Wolff having made me promise him before his departure to write to you will, I hope, plead my excuse in this instance; he left me this morning at five o'clock. I saw him off, and, poor fellow, he was much affected; his last words were, "Write to my protector Mr. —, and tell him all you know about me and my conduct at Gibraltar. Tell him also, I go to Jerusalem with a fervent heart in the service in which he has sent me—tell," again he said, "I will never deceive him in the most trifling instance;" he then bade me adieu. May the Lord Jesus Christ bless and protect him for ever! He is, I am persuaded, a sincere Christian, and has the cause at heart on which you have sent him. On my return home, I found a letter addressed to me from him, which I think I cannot do better than sending for your perusal a copy of it, viz.

Dear Friend,

"I AM now going, and not able to express the inward feelings of my heart; you and your lady received me with kindness and hospitality equal to that of the Patriarchs of old. I hope that the Lord will enable me to remember you and your lady before a throne of grace; and should we not see each other here again upon this earth, I trust by the infinite mercy of God, to see you and your lady before the throne of the Lamb, where no separation takes place; I am sure you will pray for me while I shall be on the great waters, admiring the wonders of the Lord. Dear Sir, although I hope, that I labour not for the praise of man, but for the glory of the Lord, I nevertheless would wish, that

my friends at London should exactly know what I do; allow me, therefore, to address you with the following petition, namely, that you would be kind to write by the land post to Mr. —, about the acquaintance I formed with Emanuel Hassan, who may become useful by your's and Dr. Parker's directions, and that I gave you the name of Don Juan Joseph Heydeck, professor of Oriental Languages at Madrid, a converted Jew, who may become useful to the Bible Society in Spain. Mention also that I have distributed upwards of fifty copies of the New Testament, as also some Psalters, and upwards of one hundred Traets, amongst respectable Jews at Gibraltar. I know the joy this news will give to Mr. —, and Mr. —, and to the whole of the Jews' Society, and it would induce them to send other labourers into the vineyard of the Lord.

“Never; no, never will I forget the more than brother and sister-like kindness you and your lady exhibited towards me—and that the Lord may give you an exceeding great abundance of his heavenly peace.”

(Signed) JOSEPH WOLFF.

Believe me, Sir, I have not sent this from vanity; I love the writer of it, and thought it only justice to send it to you whom it more concerns than any other. His observations are correct, and I do think it would be a most desirable thing for a man of sound learning and caution, to be sent out here amongst the Jews. He ought to be a Jew himself, and well acquainted with the Hebrew language, as it is very well understood amongst them here. I much fear the situation of Gibraltar is not duly appreciated by any of the Societies in London. It is a point that cannot be too much considered; more particularly from the present state in which Spain is. An inquiry is daily made, and the Scriptures distributed in that language considerably.

This I pointed out to the Hon. G. Vernon, a few days since, who I believe, thinks as I do; should you see him, I shall be thankful if you will mention, how anxious I am to receive the supply of Bibles in all languages, he was kind enough to say he would get sent to me— Spanish Bibles particularly. Permit me to ask your kind assistance in this respect also.

I have the honour to subscribe myself,
Your very faithful & humble Servant,
JOHN WILLIAM BAILEY.

Gibraltar, 21st June, 1821.

Sir,

I TROUBLE you with this at the request of Mr. Joseph Wolff, who has been sojourning here for a short time, and who, when I objected that I was altogether unknown to you, replied that he had mentioned my name in a late letter to you. I therefore cheerfully comply with his wish, and feel much pleasure in assuring you that his conduct here with regard to his poor benighted brethren the Jews, has been such as amply to justify the confidence which you and other well disposed persons have placed in him. May your hopes and expectations be finally realised through the divine favour is my humble prayer! I can with truth add, that the genuine Christian piety evinced by this gentleman, his ardent zeal in the cause of God, and especially in behalf of his brethren after the flesh, and his child-like simplicity of manners, have rendered him an object of peculiar interest to several persons here capable of appreciating his worth, and have left an impression with them, and I would hope too amongst those to whom his visit was more particularly directed, which will not speedily be effaced. He sailed from hence for Malta on Monday last, the 16th.

I am, Sir,
Your most obedient Servant,
JOHN PYNE.

PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM A LONDON JEW
TO ONE OF THE COMMITTEE
OF THE LONDON SOCIETY.

Dear Sir,

IN our conversation lately you remember you said that Moses in the latter days promises a Prophet to the Jews, as is in Deuteronomy, chap. xviii. v. 15, where he says, "the Lord thy God will raise a prophet from the midst of thee, of thy brethren, like unto me, unto him you shall hearken." Now, Sir, I should not wish to draw you from your faith,—God forbid; but you, as well as all Christians that I have heard, think it means your Saviour. I have always thought that Moses could not mean any other than Joshua. I shall refer to your superior judgment from Joshua, ch. i. v. 16—18. "And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us we will go: According as we hearkened unto Moses in all things, so will we hearken unto thee, only the Lord thy God be with thee as he was with Moses: Whosoever he be that rebel against thy commandments, and will not hearken unto thy words in all that thou commandest, he shall be put to death, only be strong and of good courage." Again, in Joshua, chap. iii. v. 7. "The Lord said unto Joshua, this day will I begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses, so will I be with thee." Again, in ch. iv. 10. "For the priests which bare the ark stood in the midst of Jordan until every thing was finished that the Lord commanded Joshua to speak unto the people according to all that Moses commanded Joshua, and the people hastened and passed over:" In the viii. chap. v. 35, "There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them:" In the xi. chap. v. 15, it says, "As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he

left nothing undone of all that the Lord commanded Moses, his servant." Now sir, upon a fair view of the text from Deuteronomy, Moses could not mean any other than his successor, because it was to happen so shortly; that, sir, was always my opinion, and always will be; but I should not wish to force it into yours, not by any means. For want of better employ at the moment, I have wrote this, hoping it will give you no offence. I shall now compare Moses and Joshua, and I believe you will find they are nearly alike. If, through the means of Moses, the Red Sea was divided, then the miracle in Joshua's time was nearly alike by the Jordan being divided; and as for teaching the law unto Israel, Joshua often taught, as is said when he wrote the law of Moses on stone. You certainly must agree that Joshua was a very great man, if you look to that part of his life where he commands the sun to stand still; and it is said further, there never was such a day before or after that the Lord hearkened unto the voice of a man. I should not wish to trouble you with too much of my scribble as I might add a deal more; hoping, however, that this will give you no offence, and if my writing is not quite so polite as it ought to be, I beg you will remember it comes from a man who cannot devote his time to practise.

I remain, dear Sir,

Your very humble Servant,

J. S.

April 20, 1821.

ANSWER TO THE FOREGOING
LETTER.

I WAS much gratified on receiving your letter, and I am glad to have an opportunity, by answering it, to set before you more fully the reasons deduced from Scripture, which appear to me to support the opinion, that Joshua cannot be the prophet like unto Moses, mentioned in Deut. xviii. verse 15—18. As I desire to leave to your consideration

the Scriptures to which I shall refer you, so I do not ask you to embrace my opinions, but I entreat you, as one of the Lord's ancient people, to search his word, and to pray him, from whom alone true wisdom cometh, to give you by his spirit, understanding to discern the truth. You refer me, in support of your opinion, to Joshua i. 16--18, which declares, "that whoso should rebel against Joshua, and not hearken to his words, should be put to death." Also to Joshua iii. 7, where the Lord says, "he will magnify Joshua in the sight of Israel, that they may know that the Lord is with him, as he was with Moses." Again to Joshua iv. 10, which relates how the priests with the ark stood in the midst of the channel of Jordan, to stay the waters whilst Israel passed over, and until all was finished. You refer again to Joshua viii. 35, which shews that Joshua ruled and judged the people according to the law that Moses commanded; and lastly, you refer to Joshua xi. 15, which intimates, that in the same manner as the Lord commanded Moses, so Moses commanded Joshua, and Joshua obeying Moses, performed all that God had commanded unto Moses. These are the Scriptures to which you refer, to prove that Joshua was the prophet like unto Moses, spoken of in Deut. xviii. 15---18. It appears to me, however, that these Scriptures only prove that Joshua ruled and judged the people by the command of God, according to the law of Moses: And that as the successor of Moses, being the judge of Israel appointed by divine commandment, rebellion against him, and a refusal to hearken unto the words which he might speak in the name of the Lord, was in fact rebellion against God, and therefore was to be punished with death. Israel was then a Theocracy, and the Lord God of Israel, the King thereof, placed a peculiar honour upon Joshua as his representative. By the Lord's express command, Moses appointed Joshua to his office, and laid hands upon him in the sight of all the people. See Deut. xxxi. 7, 8, and xxxiv. 9; and he was consecrated by the high priest Eleazar, before all the congregation. See Numbers xxvii. 15---23.

Now, in all these things, there is a striking difference between Moses and Joshua. Moses was himself the law-giver:---Joshua gave no law; but followed and executed the law given by Moses. Moses was made ruler of Israel by the Lord God of Israel himself:---Joshua was made ruler by Moses, according to the command of God. Moses received the law from the immediate hand of God himself:---Joshua received that same law from the hand of Moses, a fellow-mortal. Moses was a legislator, a law-giver; and neither Joshua, nor any other prophet whom Israel yet acknowledges, ever pretended to such a character. You say, Joshua wrote the law on stone; but it was the law of Moses, which he so wrote on stone, not the law of Joshua, or any new law. He taught only the law of Moses, and his writing the law of Moses on stone does not constitute him a law-giver, like unto Moses. But how did Moses write the law on stone? We read that he prepared two tables instead of those which he had first received from God, and which had been broken, and upon these two tables the Lord God inscribed the law. He wrote with his own finger upon the tables, and it was not Moses who inscribed them. In other more remarkable particulars of the history of Moses, the comparison between Joshua and himself fails likewise. Joshua never ascended the mount into the cloud of glory, nor did God converse with him face to face, as a man speaks, to his friend. And although Moses divided the Red Sea, and Joshua the waters of the Jordan, that the children of Israel might pass through, yet the authority exercised herein by Moses was of a different character from that of Joshua. Moses lifted up his rod, and stretched his hand out over the sea, and divided it, Exodus xxiv. 16. He acted under God's commandment, and manifested a power given unto him. But Joshua used no such authority, for the ark of God divided the waters. He commanded the priests to go forward to the brink of the stream, and as their feet were dipped, the waters from above stood, and those that came downward failed, and were cut off, and the people passed over. See Joshua iii. 8 to 17. It

seems as if the honour which had been placed upon Moses, under like circumstances, was not permitted unto Joshua; but was placed upon the ark itself. It appears to me further, that Scripture plainly declares that Joshua was not the prophet like unto Moses. Deut. xviii. 9, shews that the prophet alluded to was to arise in the latter days, after Israel possessed the land; and lest there should be any misapprehension, it is written in Deut. xxxiv. 10 to 12, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror, which Moses shewed in the sight of Israel. You will not fail to observe, in reference to this latter Scripture, that Joshua is named in the verse which immediately precedes the quotation, and he is there named in contradistinction to Moses, evidently for the purpose of shewing that Joshua was not the prophet like unto Moses who was promised, because the several particulars mentioned in these verses (Deut. xxxiv. 10 to 12.) were not accomplished in Joshua; viz. "God knowing him face to face—the wonders he did in Egypt to Pharaoh and his servants, &c. and the mighty hand, and great terror which he shewed in Israel."

Many things might be added. I might observe, that Joshua was never, like Moses, styled "King in Jeshurun." See Deut. xxxiii. 5.—and that the glory of the Lord never rested itself upon his face. I might advert further to the continual acknowledgment of the Jewish nation in the days of Jesus of Nazareth, that the expected Prophet, like unto Moses, had not, up to that time, arisen amongst them; but it can hardly be necessary to say more, since the Scripture in Deut. xxxiv. is so very decisive of the subject.

It gives me pleasure to find that you have been accustomed to employ yourself in examining the word of God, and I pray that you may continue to search the Scriptures, for I am persuaded your labour will not be in vain, and that in

the end you will be brought assuredly to know the truth concerning Him, of whom Moses and all the prophets did write, even your own, and the only Messiah.

I shall be glad to see you when you may pass near my house; and I am, dear Sir, very faithfully your's,

J. B.

ACCOUNT OF THE REV. L. RICHMOND'S JOURNEY.

My Dear Sir,

IN my last I stated my arrival at Glasgow. Under the hospitable roof of my venerable and benevolent friend, James Sword, Esq. of Annfield, I had the opportunity of much valuable conversation on the subject of the Jews, and our prospects concerning them, with some eminent and intelligent Christian ministers and friends residing in that vast and populous city. In the evening of the same day, I preached in the Episcopal Chapel, under the pastoral charge of the Rev. Mr. Routledge. Mr. R. has always expressed much interest on the subject of the Jews, and shown great friendship and kindness towards their advocates.

After the sermon, an opportunity occurred of attending a Juvenile Missionary Meeting, where the cause of Israel was introduced, and heard with attention.

On the next day but one, I visited Paisley, where a meeting was held in behalf of the Hebrew translations. It was numerously attended, and exhibited a very interesting specimen of the united feelings and good wishes of Christians of various churches and classes towards the spiritual welfare of the house of Israel. I, on this day, for the last time, saw the venerable Dr. Findlay, one of the parochial ministers of Paisley. His valuable labours are closed, and he has since gone to his rest.

The Christian kindness, with which I have on that and a former occasion been received at Paisley, will ever entitle that place to a most respectful and affectionate remembrance.

On the following Sunday, I preached twice in the Episcopal Chapel at Paisley,

in behalf of the Jewish cause. The minister, the Rev. Mr. Wade, is much attached to the subject, and gave me, as on a former visit, a brotherly and Christian welcome.

In the evening I had an opportunity of addressing an immense assembly of young people and children, who appeared to be deeply interested in the case and condition of the Jewish children both at home and abroad.

Paisley has been the seat of much disorder and confusion during some periods of the late disturbances in the manufacturing districts; it is the more pleasing also to remark, how many able and valuable labourers it contains, who do all in their power to counteract the infidel and lawless principles which have in too many instances been sown amongst the people. If much remains to be done yet, there are men of God willing to attempt it; and I doubt not, their endeavours will be blessed.

In returning from Paisley by night, after these services, I enjoyed a very interesting conversation upon the subjects, in which our day had been occupied, with a much valued Christian friend. This pleasure was increased by the moonlight scenery of the Clyde, which threw a calm serenity over our minds, as we conversed. There is a sympathy between the effects of nature and grace, which frequently adds value to both. I felt it, as we were speaking of the things of God, while the moon, rising behind, and glimmering through the groves of Lord Blantyne's park, cast a broad and brilliant stream of light upon the river, which was beautifully reflected from its trembling waters. Distant hills caught the beams as they advanced. The evening star shone with great splendour. The air was mild; the whole scene was delightful, for God seemed to be in the midst of it.

The next morning I took advantage of one of the numerous steam boats which so materially facilitate the travelling convenience of the public on the river Clyde, and went to Glasgow. I was that morning introduced to a man who was formerly a soldier, and who has published a very useful and entertaining account of his life during the

early part of the late war in Ireland and Egypt, including the Christian history of his own mind, and the leadings of Providence in guiding him through so many dangers and trials, both temporal and spiritual. His conversation was very intelligent and satisfactory. His name is George Billanie. I had afterwards an opportunity of long conversation with Dr. Chalmers on his valuable plans for parochial visitation, intercourse, and reform. Important engagements did not admit of his accompanying me to a Public Meeting, held in behalf of the Jewish cause on the same evening in the Trade's Hall; but I ought to speak with the greatest respect of the powerful, eloquent, and animating address which he made, two years before, on the subject of the conversion of Israel, when I first visited Glasgow in order to plead their cause, and when a Society was formed to promote it.

It was the anniversary of that Society which I attended on the present occasion. The room was completely full, and every circumstance of the evening tended to prove that the forlorn outcasts of Israel have many true friends in this populous city. A donation of £80. was given to the Hebrew Testament Fund, besides a collection of £15. at the door.

Every religious and benevolent object is well appreciated at Glasgow. Much well directed zeal and energy subsists here in the Established churches, as well as amongst the various denominations of Christians resident in the city.

On the next morning, a steam boat conveyed my friend and myself, through the beautiful scenery of the river and Firth of Clyde, to the isle of Bute. Had I exclusively directed my attention to the contemplation of the exquisite prospects afforded by the Argyleshire and Perthshire mountains, the expanding estuary, the shores, islands, towns, villages, churches, rocks, &c. in this voyage of forty miles, I believe my Jewish friends would have forgiven me; but happily I was able to unite this gratification to some useful intercourse with an intelligent fellow passenger, on the great question of the duty of Gentile

Christians towards their elder brethren the Jews.

The isle of Bute is situated in the Firth of Clyde, and justly celebrated for the beautiful scenery with which it abounds. The town, castle, bay, and vicinity of Rothsay, afford views of the most interesting description. Here we found some very pious and intelligent ministers, who kindly co-operated with us in our object of holding a public Meeting on the evening of the ensuing day.

It was exceedingly wet, but a numerous assembly were gathered together, and near £18. collected. We were received by the Rev. Mr. Flyter with an hospitality so truly Christian, as will ever leave its grateful memorial impressed upon my heart. This excellent minister is since removed to the charge of a parish in the county of Ross.

We the next day returned by a steam-vessel, through the finest combination of island, and highland, and maritime prospects to Greenock, where a meeting was to be held in behalf of our cause, which has a true friend and willing supporter, in the Rev. Dr. Scott, minister of the new church in that place. Greenock, on this as on prior occasions, presented many admirable examples of piety, friendship, religious zeal, and attachment to the best interests of the Redeemer's kingdom.

Nor are the beauties of holiness alone to be found here. The views of the Clyde here expanded to a vast estuary; the Argyleshire mountains in fine clustered combination, contrasting their wild rugged forms with much cultivated land in other directions; the island of Roseneath, the shipping in the harbour, the continual passing and repassing of vessels and boats of various sizes, the towns and villages on the opposite coast, altogether constitute a noble and striking panorama.

On the following evening a meeting was held for the same cause in the adjoining town of Port Glasgow, where we experienced a very kind reception from the venerable and affectionate, and aged minister of the parish, the Rev. Mr. Forrest. Port Glasgow is a sea-port, situated on the Clyde, about eighteen miles below Glasgow: on account of the

want of a sufficient depth of water in the vicinity of that city itself, the merchants of Glasgow make use of this station for all the conveniences and purposes of their shipping.

On the following day we set out for the town of Campbelton, in the Cantyre district of Argyleshire, a distance, by sea, of eighty miles from Greenock, whence we took our passage in the *Britannia* steam-vessel. The greater part of our English friends have a very imperfect idea of the facility, convenience and safety, with which the voyages on the rivers and estuaries of Scotland are accomplished by means of the numerous steam-boats. The former part of this day's voyage comprehended the same scenery as had previously gratified us, when we visited the Isle of Bute; but, having passed that island, new wonders and beauties arrested our attention as we advanced towards the extremity of the long peninsula of Cantyre. The island of Arran, with its sublime and romantic cluster of mountains, particularly affords diversified materials for the voyager's contemplation. An effect of singular beauty was produced by a brilliant glow after sunset on the western horizon, being reflected by mists which were rolling on the high peaks of this mountainous island. It became quite dark long before we reached the termination of our voyage. The day, closing upon the distant coast of Ireland—the craig (or rock) of Ailsa,—the different islands and highlands of the Ayrshire and Argyleshire shores, left a pleasing solemnity on the mind as we walked upon the deck of our vessel. By degrees darkness overtook us, which was only interrupted by the stars over our head, and by the striking and splendid coruscations produced by the phosphoric fire of the waves as they were violently and rapidly dashed by the floats of the wheels of the steam engine. Twice or thrice the captain of the vessel fired a small cannon, as a signal of approach to the harbour of Campbelton. The brilliancy of the flash accompanied by the fine rolling echos of the report from the gun, amidst the quiet solemnity of darkness, produced effects of no ordinary influence on my mind, as I conversed with my friend on subjects connected with the

Omnipotence of the Creator, and the love of the Redeemer. At eleven o'clock we safely landed on the pier of Campbellton surrounded by the lanterns, and hailed by the voices of a large and mixed multitude of men, women and children, who at that late hour were gathered together to witness our arrival, and share in the bustle of the scene.

The next day afforded the opportunity of holding a very numerous meeting in behalf of the Hebrew cause. The population of Campbellton exceeds 7000 persons. It is a very neat and respectable town in its external appearance. In the centre of one of its streets is erected a finely preserved cross, covered with antique ornaments and inscriptions, and formerly removed from the precincts of the cathedral church, in the interesting island of Iona, or I-Columb-Kill.

We were here hospitably entertained by Mr. Beath, Collector of the Customs, a very friendly and intelligent man, who received us with much kindness, and entered into our Missionary views with great cordiality; as did also the Rev. Mr. Fergus, minister of the Relief church. Above twenty pounds were collected for our object, through the interest which these gentlemen took in it.

I had the pleasure of much conversation with another very sensible and well-informed gentleman, which threw considerable light on the subject of the authenticity of the poems of Ossian, and

the other ancient Gaelic Bards. He is intimately and critically acquainted with that language. This would be a matter irrelevant to the nature of my present communication to you, if it were not attended by the circumstance of much new interest being now excited in his mind in behalf of the Hebrew translations, through the characteristic analogies which he conceived to subsist between the Gaelic and Hebrew languages, and the spirit of their respective poetry.

I recollect, with particular interest, the conversation which I had on the evening of that day with an invalid lady, whom I was requested to visit. The spirituality of her mind, the humility of her deportment, and the devotedness of her heart to God, were evidential of a very affectionate reception of real religion in her soul.

We, on the next day, returned by the steam-vessel, and after a voyage of thirteen hours reached the mansion of my much esteemed friend, the Rev. Dr. Andrew Stewart.

From hence, on the following morning, we set out for the western Highlands, and Islands of Scotland. I must reserve the account of this part of my journey for another and concluding communication, and am, with every sentiment of Christian esteem and regard, faithfully yours,

L. R.

To Rev. C. S. Hawtrey.

POETRY.

LINES addressed to a LADY, who sent £30 (amount of Collections, and sale of needle work) in aid of the Jews.

YOUR note conveyed the pleasing news
Of thirty pounds to feed the Jews
With living bread sent down from Heav'n
Unmix'd and purg'd from ancient leav'n.
To carry this to distant lands,
Your circle give their helping hands.
'Tis sweet to think of time thus spent,
Of life so passed, (a talent lent)
And so improved, in works of pity
For millions, far from Judah's city!
Far better this than join the throng,
Who trifling, flutter quick along
Fashion's gay path; without a thought
Of Him who has Redemption brought;

Who think they're whole, and want no cure;
Who say, they're "rich," although most
"poor;"

Who never dropt for *sin* a tear,
Nor felt the name of JESUS dear!

Go on! my friend, constrain'd by love
Of him who dwells in heaven above,
In deeds of mercy to abound;
Cheer'd by the Gospel's soothing sound,
That, tho' no work is free from stain,
Yet, done in *Christ*, 'twill not be vain.

May Israel's GOD, and Judah's Lion,
Give thee blessing out of Zion!

Stigo, March 5, 1821.

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193

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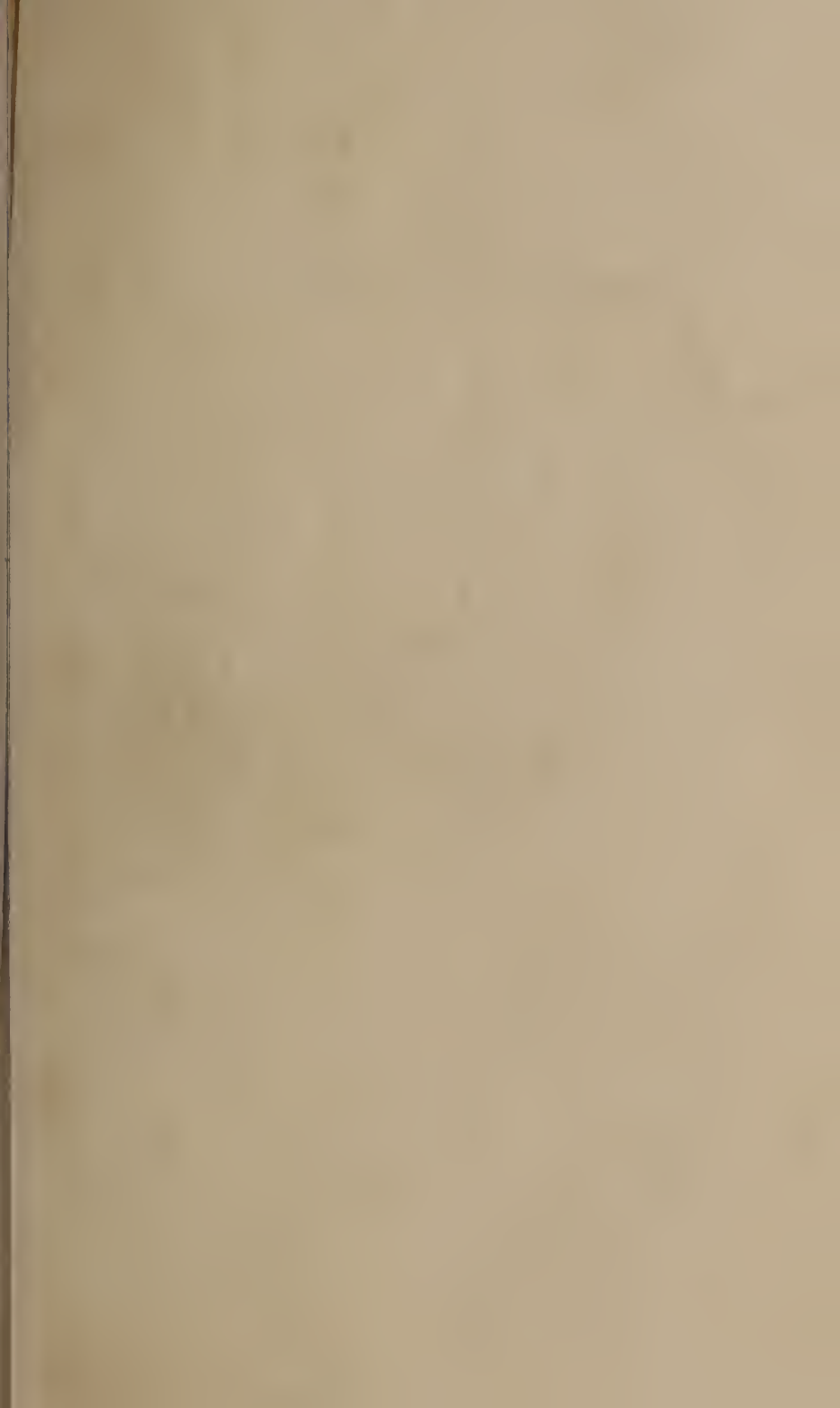
B. J. and I. collected by them	2	0	10
Collinson, Rev. Dr. Provost of Queen's College, Oxford.....	5	0	0
Cooper, Miss, collected by her	5	0	0
Friend's Mite.....	1	1	0
Greathhead, Rev. Samuel, Bishop's Hull, near Taunton.....	10	10	0
Kennion, Thomas, Esq. Clapham Rise	10	10	0
Lady, by Messrs. Coutts and Co.	2	2	0
Maitland, Rev. S. R. Taunton	2	2	0
Rose, George Pitt, Esq.	1	1	0
Ditto, Charles Philip, Esq.	1	1	0
Ditto, Hugh Henry,	1	1	0
Ditto, Miss	1	1	0
Ditto, Miss Ellen.....	1	1	0
Ditto, Miss Emily.....	1	1	0
Blackheath and Greenwich, a quarter's collection by a few friends	1	16	0
Dorchester Ladies' Association, by Rev. J. L. Jackson	20	0	0
Exeter do. by Miss E. F. Woolcombe	9	12	1
Hackney and Clapton do. by Mrs. Barker	3	9	0
London Ladies' do. by Miss Gason	96	15	6
London: Pentonville Society, by Miss Davis	2	0	0
Plymouth, &c. Society, by J. S. Dawe, Esq.	15	0	0
Scotland—Donation from a Friend	52	10	0
Dumfermline, Anonymous, by Rev. L. Richmond	1	0	0
Stewarton Sabbath School, one third of six months			
collections; the other two thirds to Bible and Mis-			
sionary Societies	2	0	0
Stirlingshire Missionary, &c. Society, by Rev. J. Smart	20	0	0
Seighford Sunday School, by Rev. E. Whitby	1	17	0
Shaftesbury Society, by Mr. Jesse Upjohn	1	2	0
Wirksworth do. by Miss Blackwell	1	0	0

FOR HEBREW TESTAMENT FUND.

America—Portland, Massachussets Society, by Miss M. B. Storer	37	0	0
Leith Bible and Jews' Society, by Rev. W. F. Ireland, D. D.....	30	0	0
Scotland, Edinburgh Female Society, by Mrs. Mack, for Judæo-			
Polish Testament	20	0	0
Shaftesbury Society, by Mr. Jesse Upjohn	0	1	3
Taunton do. by Miss Lock	2	9	0

LEGACY.

Fell, Rev. W. LL. D. late of Burton, Chester	18	0	0
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